

Reverend Dr. Moffett: A pioneer of Korea's Jerusalem.

by Chang Pyong-Il

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In the history of the development of Church in Korea, there are a lot of mysterious narratives and anecdotal tales which are quite unknown to us. A good many kind of narratives and tales prevailed around us were oblivious from our memory and were too numerous to enumerate one after another. It seems to be that we are apt to neglect neglect to search out or to inquire about or even to put in any record, in spite of knowing the events quite outstanding or things quite valuable to keep. In other words, we neglected, escaped away and despised things quite trifle. Nobody could understand ^{of} recognise how many lives of human beings, how much shed of blood and sweat were related and involved with the stories of successful accomplishment of Lord's work in Korea. Matters to be surprised are these things that they are ungrateful. It goes without saying that the churches in ~~Korea~~ Korea not recognise debts they owed from early forefathers, but also they are trying to run away from their fold where they were grown up.

We are obliged to give our ear to the words of prophecy of Isaiah.

Hear, O heavens, and give ear, Oh earth,

For the Lord hath spoken:

Children I have reared, and brought up,

And they have rebelled against Me.

The ox knoweth his owner,

And the ass his master's crib;

But Israel doth not know,

My people doth not consider.

Here I am going to write the story of Dr. Moffett, which was one of narratives concerning to the things church of Korea. He was a pioneering missionary to be abreast with Dr. Appensellor, and Dr. Underwood, but he was the possessor of another type of messenger of the Words of God. It goes without saying that for Dr. Moffett there was no any particular point to be distinguished from any other missionaries.

But, from any other point of view of different angle, for Dr. Moffett's scheme, a vital importance were attached to the forming and building church in Korea, while on the part of Dr. Appensellor and Dr. Underwood, they are devoted themselves in the work of modernization of Korea.

Dr. Moffett was the only existence to be called an Index or exemplary character to get new converts as many as possible, and for him to get new converts is to give the basic fertilizer to growing early church in Korea. His mission field was occupied in the north of 38th parallel at present, and formerly in his area, he was wellknown as most typical missionary far and wide. His name was so much widely known among the people in Pyong Yang, that when any foreigner was walking in the street, any one of all ages either young or old, of any sex man and female called him as Ma Moksa (Rev. Moffett.) He liked U.S. his home land, of course, but he loved Korea more than his own, so he spent his whole life in Korea. However, in his early days in Korea, he was faced with many derision or scorned, in many ways by hoodlums, and suffered all sort of persecution and diverse adversity. But, in order to save many souls of this land, his resolution was quite firm and unshakable. Once he has ever said, referring to Korea as his father land, to which he was called upon. His usage to say is repeating even at present.

His birth and background.

The Rev. Samuel A. Moffett was born on January 25th, 1864, at ~~Dodds~~ Madison, in the State of Indiana. His father was Samuel S. Moffett, a merchant of drapery on those days in his region and his Mother was Maria Mikee Moffett. Rev. Samuel A. Moffett had five brothers and one sister, and he was born as 4th boy among the 5 boys and 1 girls to his his parents. Rev. Moffett's house was not so wealthy, but was sincere in everything and trustworthy, and from generation to generation, he succeeded to tradition of devotional virtue as his honorable background. His ancestor's household has been merciful to the people of helpless and help others as themselves. Rev. Moffett also had the great spirit to devote others who were in the situation of adversity.

The following events has been said as an exemplary deeds to be considerate.

There was a story of William Moffett, the grandfather of Rev. Samuel A. Moffett, who was simultaneously dead with his friend in 1832, with the help of treatment of infectious disease of him. The friend of grandfather suffered a great deal from the infectious disease, Cholera, which was hard to cure and give treatment in those days as medical care. No body attempted to take care of him in the treatment of infectious disease like cholera. His grandpa ~~Bill~~ William Moffett, feeling sympathy with the situation, volunteering to give aid to other's need, he attended his friend's cure of infectious trouble and finally he also effected with the same plague, he joined majority with his friend.

He thought that ^{there} was no any other greater things than to give one's life ^{for} the sake of ^{other's} illness He made his "Motto" to this effect. He asked in this way. "Is'nt there ^{any} other things greater than ^{this} Even now, in the town of Haris, in Maryland, we can find such an epitaph in his monument like follows:

William Moffett

Born on Feb. 1st, 1783,

Died on Oct. 15th, 1832,

Offered his life ^{for} taking care of his friend's illness, in the Town of Haris, Maryland. " No greater love than to risk one's life for the sake of friend."

Mary Jane, Mrs. William S. Moffett, daughter of Elizabeth

At the time of William Moffett's passing away, his son ^{Samuel} ^h Suman, the father of Samuel A. Moffett, was just nine (9) years old. However, gradually, when he was growing up, his memory of his father's great deeds of sacrificing spirit made him to make decision to set liberty of slave which he has kept by him still at that time. Later, at the age of ¹⁸, he quitted his home-town, ~~Harison~~, and moved his dwelling in the city of ^{Ma} Edison, in the State of Indiana. At that time, ^{Samuel} ^h Suman when Moffett moved his house to ^{Ma} Edison, he did not bring anything at all but a sheet of a paper, a letter of recommendation.

Letter of recommedation

The bearer of this letter of recommendation, who is going to Wester part of this land, a young man named Samuel S. Moffett employed with our firm for two (2) years. It goes without saying that he gave us satisfaction, and he possesses the character of firm sincerity and

virtuous value for which we are glad to recommend him as quite worthy to those who are concerned to employ him.

Byel & Celhoffer (?)

Newly settled in the city of Medison, Mr. Samuel S. Moffett opened store of drapery. Beyond the expectation, business was quite brisk, and his livelihood was much improved. Just at that juncture, Mr. Samuel S. Moffett married Miss Maria Mikee, who was the mother of Rev. Samuel A. Moffett, in the month of August in the year, 1852 and started a sweet home of a new life.

Maria Mikee was brought up in the house of comparatively well-to-do, and was naturally born beauty and adorned with elegant dress. And consequently, she was attracted by many around her. And particularly, she liked to ride omnibus and her manners and etiquette were fashioned to the ladies of the highest class of society. However, the future of history is always beyond the imagination of our human being. Maria Mikee has never been imagined her son Rev. Samuel A. Moffett were travelling far and wide, on the saddled pony in a quite a strange land of Korea, the climate of which was never been heard before. She would have been quite frightened, if she had heard her son was travelling, on foot to the deep vale of mountain or mounted upon the pony to the remote places of village in order to preach Gospel. Having deeply considered her son working hard abroad, she sent quite a nice omnibus to her son. Nevertheless in Korea such a kind of omnibus was good for nothing, in other words, useless in such a country, full of rough road and narrow passage and mountainous plain. Even though it was not been useless, it could not turn back to America. And finally this beautiful omnibus was put and stored in the warehouse of Rev. Moffett in Pyong Yang, without exposing to the open air. *5*

Bringing up and Education.

As a boy, Sam.S. Moffett was born to the father of ethical character and to the mother of mindful nature, in other words, man of ideal and ethical character as a father, and a woman of mindful and grace nature as a mother, a boy Sam was born to them. The education of boy Sam was started at private primary school where Mrs. Newen has ever taught.

Comparatively, boy Moffett was rather clever but among the 30 classmates of his, he was separated to the fellows of sportlike character, and so liked to join play and game. One day, the boy Moffett, making a hard snowball, threw it to the driver of horse which was driving horse cart. And so the hard snow-ball rightly hit the back part of his head. And the angered driver got off the cart to clutch him, but the frightened boy Sam Moffett ran and hid himself in the corner of barn and escaped assault from cart driver.

He graduated primary school in the year 1878, and entered the Hanoville high school in the State of Indiana. Over there, he organized a group called "Knight of Black Prince," and used to tease the fellow boys. Sometimes he used to throw the fellow boys into the running streams and made them drink water forcefully.. At the age of 11, he confessed his faith together with his elder brothers Will and Howard in the First Church of Edison city. Boy Sam. Moffett succeeded to the faith from his parents and attended church service without ceasing. His mother gave him a hymn in his childhood and he committed memory of that song and used to sing throughout his whole life. That was the Hymn of "My soul Be on Thy Guard, which runs as follows: 1. My soul, be on thy guard;

Ten thousand foes arise,

And hosts of sin are pressing hard

To draw thee from the skies.

2.0 watch, and fight, and pray,

The battle ne'er give O'er;

Renew it boldly every day,

And help 'divine implore.

3#. Ne'er think the vict'ry won,

Nor lay thine armor down;

Thine arduous work will not be done

Till thou receive thy crown.

4#. Fight on, my soul, till death,

Shall bring thee to thy God;

He'll take thee at thy parting breath

To His ~~thine~~ abode.

His divine

In 1881, after eventful days of dream, he graduated high school, and immediately entered Hanovilla University.. That University was founded early days of 18th century for the purpose of training the pioneering preachers by John Pinray Crowl (?). Rev. Samuel A. Moffett was trained in this University with the spirit of harbinger and took pledge to be a pioneer in the days to come.

At first, this University was started with the building of wooden structure, but after moving ^{the} ~~for~~ divinity course to Chicago called it as MeComic Seminary. Even at present, in the catalogue of Hanoville University, it is still inscribed as a Christian Institute. (?)

While Sam .A. Moffett was enrolled in Hanoville University, he was also educated in the spirit of Christianity, and while in the student days of Divinity, he was thinking of his future from many angles of

of his thoughts. But he did not intend to be a minister of church after study of theology. At the age of 15, he was critically sick, and the physician of his household gave him medical treatment. At that time, Samuel A. Moffett was enthusiastic¹⁶⁵ in the study of Greek, but his physician instructed him to give up the language study, and quite later, he had an interest in playing baseball. So he was enthusiastic in the game of baseball, and not long later, he became an outstanding figure in his team. He had his room in the region of Oldman Arch and lived with Cunningham as room-mate. In the neighbouring room there lived Willy Carbut (?) who later became the moderator of Presbyterian synod. When Samuel A. Moffett entered the Seminary, a lot of girl students also enrolled and^w the class of Moffett, there were three(3) girls. On such an occasion, newly enrolled students were more prudent in their etiquette than ever before.

So Sam. Moffett was not exception either and so he also liked to dance, and if time permitted he usually went to the city of Medison and enjoyed the dance. However, he was not so much enthusiastic in dance as much as to give up his study. His record of school marks was never inferior to the other fellows in his class and so he was much creditable from president of Seminary to commit to give a farewell address to the professors and students of lower grade of seminary, when he graduated from seminary^w on June in the year 1884.

Even at that time, he was not conscious of call to be a minister of church, in other words to be called up by God to feed His sheep, but rather in the interest with the science of nature.

So he was studying the chemistry under the guidance of Prof. Harvey Young, over a year after graduation. It was the starting the course of doctorate degree, that is to say, "the progress of extracting aluminum from its ore." As mentioned above, he devoted himself in the study of natural science, and ^{also} in the interest of religious problems even in the age of university.

And in the age of student of University, he was quite a outstanding orator in discussion on many topics. In the year. 1881, he stood firmly in conservative faith of orthodoxy. On those days, in school and university, there were separation of two sides: one was the side of conservatives and the other was tolerant on the heresy. Therefore on the University publications, to deal with "Heresy" should be condemned or not, was the topic to debate. This meeting of Pros and Cons to tolerate or to condemn, Sam Moffett took the side of conservative faith. And the, another topic was raised to be debated, namely, "Tax should be imposed on the property of church or not"; in this debate, Sam. Moffett won, because he advocated in the negative stand. In this debate, his eloquence overwhelmed the minds of audience to take side of conservatives. Such a kind of experience made him pave the way to be elected as a President of Students Association on March 21, in the year 1884. But such a kind of debate or discussion under the auspices of religious club was not the factor for Sam. Moffett to be a servant of Christ, but more than this, it would rather be proper to see his more activities and experience than those of other fellows in the movement of Y. W. C. A. in the University. The YNCA building of the Honoville University was first constructed among the many sort of the same organ in the University of America.

For construction of the Y.M.C.A. building of Mater Alumni, there were three promoters who collected funds and one of them was Sam. Moffett. And the rest two of them were Messrs Calcrist and Bride (A) with the movement of Y.M.C.A. as a foremost and all the other social service work in the spirit of Christ were also added to his works made by his earnest effort.

Beside this kind of work of Christianity, he was also promoted first of this kind, named Christian Endeavour Society and devoted himself for the sake of the spirit of Christ. The Christian Endeavour Society was first organised in the city of Edison, through which ^{was} he ~~reviving~~ ^{was} reviving the same spirit of Christ and experienced a lot, while engaging with this work. He, at the latter days of his life, has come to remember the things he has done in this wise.

In the latter days of ^{his} my University, I asked to myself what I should do gradually for the sake of our Lord and realised that what I should do clearly, and at last made up my mind for the service of our Lord.

But how I should serve our Lord was not decided, and accordingly ~~have~~ not yet concretely planned. Just at that juncture, Rev. Henry who worked for many years in China came back on furlough in U.S. and visited Honover University. However, during the listening ⁱⁿ to his words Sam. Moffett was not concerned in the things Orient.

Meanwhile, by chance, Sam. Moffett have read any magazine and noticed an article introducing Korea. In the year 1884, when Sam. was in Senior Class of University, the introduction of Korea was spread out in the ^{land} ~~lad~~ of America.

Samuel A. Moffett, after graduating Hanover University, for the degree of Doctorate, was studying the natural science for one year and, urged by such a kind of influence of environment and for the faith of himself, decided to study theology. After careful consideration he enrolled McComie Seminary, Chicago, Illinois, in the year 1885.

As his professors criticise^d, Samuel Moffett is a ~~good~~ looking gentleman with statur^e of over 6 feet high. He began to give up all sort of glory of livelihood and was seeking a new ~~pulse~~ of mines, ^{good vein} so-called thology.

However deeply he may dig down so-called divinity of this vein of mines, nothing could be seen by naked eyes at all. For what charming and curiosity made him to ~~start~~ ^{start} to peg away at this mines. He must dig down this vain of mine to the ~~last~~ ^{last} to find something to the last, which he wanted. Through the 4 years' course of McComie theological Seminary, he wanted to be a witness of Christ. He could not see his vocation by God to be a witness. Meanwhile, he made up his mind to be a missionary to Korea in the year 1887 ^{and} he came to the stage to finish the divinity of McComie Seminary in the year 1888. This moment for him was the good season of a age of 24, a quite a young man of ambition, a full of strength to work energetically. While one year of preparation to come to Korea upon graduation of theology, he devoted himself in the work of a certain church in the city of Appleton in the State ^{of} Missouri. His sincerity, earnesty and activities ~~vities~~ gave a unforgetful impression in the heart of all the christians of that church. He was so much trustworth^y credited by the people that he was prevented fom coming to Korea -11-

On March 26, 1889 Rev. Samuel A. Moffett has filed his petition to be a missionary to the Foreign Mission Society to the following effect:

During the 2 years of upper class of Seminary, I considered myself to be a foreign missionary and on the topics of foreign mission, and in the long run I made decision to be despatched wherever in foreign land, as Lord lead me, with a great pleasure to accept my position.

Accepting such an application, on the part of Foreign Mission Society, they appointed Rev. Samuel A. Moffett as a missionary to Korea under the date of April 15, 1889 and left America on the month of December in the same year and arrived in Korea Jan. 25th in 1890. It was his 25th birth day on which he landed to Korea. It was even just the moment to put his first step in the land of Korea.

Before his coming to Korea, he has studied and embraced the faith of conservative Presbyterianism. He was proud of belonging in the faith of Presbyterianism originated in Scotland, and he was also the descendants came down from "Covenanters." Protestantism in Korea on those days all belonged to the ^{Conservatives.} ~~Covertives.~~

Dr. Moffett landed in Korea.

At the age of 26, Dr. Moffett put his first step in the strange land of Korea on Jan. 28th 1890, 3 days later after his birth day. January 28 was the biting cold weather of the climate of Korea. It was the first time for him to put his step in the pier of Mapo river, via the port of Chemulpo. Mapo river was thinly frozen and the weather was noiselessly snowing, but heavily.

On those days, in the entrance of Mapo river, houses were not so densely spotted, and some grass roofs were seen to the vision of Dr. Moffett, which gave him first impression. The view of grass roofs often stimulate a strange feeling of foreign visitors to this land. All of sudden, he was ⁱⁿ ~~com~~ ^{compelled} to remember he was skating on the river of Ohio, at the student days in the city of Madison. But it was his memorable looking back which is going to be forgotten.

Arriving at pier of Mapo river he got off the boat and was received by the couple of Dr. Underwood. The both sides of the receive and the received were quite glad to meet each other in the strange land.

The possessor of stature of over 6 feet high was the good-looking youngster, dedicated himself for the benefit of Church of Korea. He was indeed separated from the rest of his fellows for preaching Gospel in the pagan land, could be called in future, "The father of Church of Korea." He made his "Look-See" ^(sight-seeing) the scene of the town of Seoul, accompanied by Dr. and Mrs. Underwood, after unloading his belongings at the home of Dr. Underwood. Taking time to stay in Soul for 6 months in order to study Korean Language. In the month of September, 1890, he started his travelling of preaching Gospel for the first time since his arrival in Korea, accompanied by Rev. Appenzeller and prof. Homer B. Hulbert.

On those days, it goes without saying that there was no railway running, and even the travelling passages ~~passages~~ were not safely quarrated. So, it was unavoidable to utilise Pony. With pony, the travellers made means and tools to take tour.

The ^{group} ~~drop~~ of Dr. Moffett started to preach Gospel up to the Province of Fyng-an-do for 6 days. While travelling upward to North Korea, he began sowing seed of Gospel. But unexpectedly it was the season of rain when he was travelling and he obliged to cross the flooded stream in Hwangju, Hwanghaido, but narrowly escaped from drowning to death on that instant. However, he succeeded in crossing over the flooded stream by his art of swimming, which he was trained in the river of Ohio in his days of student of University. Supposing he gave up his life in this stream in that instant, he would not have succeeded in his plan to build Korea's Jerusalem with Fyong Yang as center. with the struggle of hard fighting for rescuing himself, he stepped up on the bank of stream quite safely. On that instant, he uttered his word of prayer like follows.

Thank God. I realised that thou hast given me ^a ~~a~~ courage to ~~succeed~~ succeed in my mission by this ^{trial} ~~trial~~. AS a waiter for thy Gospel, I dedicated myself for the sake of the church of Korea. How can it be comparable with the suffering of our Lord who trodden down in the field of thorn. O Lord, look down upon me and take care of what I am going to participate in the passion of your suffering for our human being. Keep me and take consideration of what I am going to plan to do. Since he was saved from disaster of flood in the district of Hwangju, his courage and conviction became more confirmed, increased and strengthened. Straightly, he proceeded to Fyong Yang, and the ~~date~~ ~~the date~~ of his arrival was August 28, 1890. Stayed here for two weeks, he preached Gospel more enthusiastically through the Chinese Bible by the help of language teacher.

In Pyong Yang, the house he stayed in the days when he first preached Gospel, was closely connected with some incident. The keeper of the Inn was a certain Choi Chi Ryang. later, this Mr. Choi was one of ~~the~~ ^{the} elders first ordained in the history of Presbyterian church in Pyong-yang. At that juncture of that Steamship "General Hserman," was burnt ^{and} ~~and~~ Rev. Thomas was martyred in the River of Taidong-yang, this Inn was repaired the wall by using wall-paper, with the torn leaves of Bible which were strewn by Rev. Thomas. This torn leaves of Bible were picked up by a certain government official of Pyong-yang, named Park Young sik and used them as the wall paper.

By chance, Rev. Samuel A. Moffett ^{was} in this Inn, and later we regarded this fact as a moment to become Pyong Yang as a Korea's Jerusalem, and this chance prompted young missionary, Rev. Moffett, to succeed to the spirit of Rev. Maryred Thomas. The duties and posture of Rev. Moffett seemed to be gifted to act a miracle in this environment. During 15 days of Rev. Moffett's stay in Pyong-yang, one companion of him, Rev. Appen²el²er proceeded to the direction of Manchuria, and the other companion, Prof. Home E. Hulbert came back to Seoul.

Rev. Moffet, accompanied by his language teacher and his cook, aboard on wooden built boat, and passing the coast of Sorai beach, entered into the village of Song-chun, where he spread gospel during one week, and like this way, he travelled from place to place, after 6 months period, he came back to Seoul. It was his first missionary journey of spreading Gospel.

As a Principal of Jesus Doctrine School.

After entrance of this land, first his work to do was learning

of Korean Language, on one hand, and the other, he was in charge of the Principal of Jesus Doctrine School. The school was founded first by the presbyterian Church as the Educational Organ which was founded by Rev. Underwood in the year 1886. The document recorded under the date of Sept. 1st, 1890, the statement was written as follows.

In the orphanage, there were about 25 students. They were taking care of their room and prepare their daily meal, while working their necessary duties in conducting of school. They got up at 3 ^{o'clock} ~~o'clock~~ (3:00) and cleaning room and then studied Chinese classics till 8:00 A.M. Just at that 8 o'clock, a foreign guest came up for leading prayer meeting of morning, and after breakfast, they had their daily English lessons. In the afternoon, let them enjoy some kind of hobby and exercises of lessons and study Chinese classics.

In the ~~month~~ ^{month} of September, 1890, Mrs Underwood gave their first son, but the mother of infant was not doing well. So Dr. Underwood was obliged to take his family to America for taking care of her weakness and for restoring to normal health. With the fact for Underwood's visit to America, Rev. Moffet succeeded to the duties of Dr. Underwood, the work of Orphanage, and the duties of Principal's work of Jesus Doctrine School were also assumed by Rev. Moffett.

After the assuming of the Principal's work of school, the following time-table was adopted.

At five, get up and wash face,

6:00 - 7:00 for study Chinese classics,

7:00 - 8:00, the hour for breakfast,

(17)

8:00 - 9:00, morning ~~prayer~~ service,
prayer
9:00 *13:00, study Chinese classics,
13:00 - 14:00, noon-time meal,
14:00 - 15:00 for Bible study,
15:00 * 17:00, Hobby and bath,
17:00 *18:00 Chinese classics' lesson.
18:00 - 19:00 evening meal

Moreover, Rev. Moffett taught the employees how to keep order and cleaning and how to use toilet and what good manners of civilised people's are, and the like in everything as their daily routine, ^{and} particularly, for these things' sake, he decided the 10 articles of daily duties and let them practice day by day, namely. such a kind of things as preparing of daily meal, laundry work of soiled clothes and other cleanings, order of church service, to make report to the ~~boss~~ boss, to give lessons to the orphans, and home education should be given.

He did not urge to follow the ways of life of American system, but should follow the good custom and tradition of Korea. And, especially, arranged to emphasised the importance of Chinese classics and hours of them were allotted much. And the vital point^t was this: For the infants of Korea, good point of Korean way of life and its time-honoured tradition should be followed.

The second time missionary journey and his settlement in Pyong-yang.

It was in the month of february in the year 1891. Over one year has already elapsed since he put his first step into this peninsula of strange land.

If Dr. Moffett were to be put as an ordinary man in this land, he would have felt quite lonesome and an^h hidous, but ^{he} dedevoted himself as a servant of our Lord and during his one year of scheduled ^{life} to pass one year in busy life to lead was just like ^a flying arrow speed.

Meanwhile, he has come to understand the things Korean and his progress of language sturdy reached the degree of exchanging ^{idea} a quite freely.. Herewith, taking Dr. Gale as his companion, and with 3 months period, he started to travel the entire Area ^{of} today's north Korea, and spread Gospel wherever they headed.

To travel of this time was not only main purpose of talking religion, but more than that, ^{the} geographical survey of regional environment for the future plan was their ultimate purpose.

first of all, they left Seoul, and via Pyong-yang reached the boundary of Yalu river, and then, crossing the Yalu ^{river}, reached as far as to Mukden of Manchuria. And then, getting glimpses of historical Mukden as they have ever learned, and then again came back to Korea. And then, this time changing the diferent direction, stopping over from place to place, and via a big town of Kangei of one of 7 town ^{of} frontiers, they headed to the direction of East coast of Korea, and visited Hamheung and Woson. In short, after travelling 1080 miles of long ^{distance} ~~stage~~ on foot, and riding on saddled ~~pony~~ ^{pony} started for Seoul, reached the same place they started, in the end. pony, started

While he was travelling on ^{foot} ~~pony~~ on pony as far as to Wiju, he got already some converts. Dr. Moffett's record written down in the year 1891 was like unto this; At boundary line of frontier, in Wiju, we got a good preacher ^{and} worked with him, and we found the season of harvest was quite near at hand.

The new converts came and told to Moffett, saying if missionary driving at Wiju, live together in the same place,, the work of preaching Gospel would be much successful. Over there, for twelve (12) days, Dr. Moffett and his helpers taught them again the Gospel every day, and on that instant, a pagan was baptised.

In the year 1892, Dr Moffett, as a second time, visited Wiju and ~~administer~~ administered baptism on Mr. Han Suk-chin. And the ^{time} he visited several places to prove the situation of proper place to be put mission station and gave much consideration on the subject. Put whether Wiju proper seat to be a center of mission field or not, was not decided.

After they return to Seoul, gave thought on the subject of Mission station, whether Sunchon or Chairong, or Kangé, or Pyong-yang.

Among the missionaries in Seoul, some proposed his opinion that wiju would be better than Sunchon, and some said Chairong would be all right, and other projected that Haiju would be better than Chairyong. Put up to that time, no one objected the opinion of Dr Moffett. Rev. Moffett, in the autumn of that year, went to Wiju again and purchased some acres of land for preparing of building houses and church there. Meanwhile, Rev. Moffett, passing Pyong-yang several time, have made up his mind to have his abode in the city of Pyong--yang. Before his coming to P,ong yang until the the age of 1892, he visited 6 times. Every time he visited there, he felt something to be put the center of missionary headquarters

and he have ever noticed that Pyong-yang was not only the place of interest in history, but also from the geographical point of view, it would be a convenient spot for activities of Mission work.

In the next year 1892, Rev. Graham Lee came to Korea from America, and in the following year 1893 he came to Pyong Yang together with Rev. Graham Lee and purchased some lot and established the Mission office.

On those days there was no even a single convert around Pyong-yang, within the reach of 3 hundred miles. The pagans get lion's share in this region, and Pyong-yang was well-known as a gay-quarters and could be called Sodom of Korea. Over here, Dr. Moffett started to fly his banner of spreading Gospel. In the year 1893 he visited Pyong Yang 3 times only in one month of March. And then he stayed there for 3 months for consulting the business of Mission work and found out proper place where the center to be put. While he tried to find out some suitable spot for 10 days he secured a proper place at the direction of just north western portion of outside the city of Pyong yang. However foreign Missionaries were not allowed to purchase land. Therefore, under the name of Mr. Han Suk chin, a new convert of Wiju, the real property was ~~obtained~~ obtained.

But a rumor was abroad that a certain foreigner bought the land, The land-owner sold the land to foreigner and he so he was obliged to be cast into jail, and even buyer of the land Mr. Han Suk chin was sentenced to death in charge of buying land for foreigner. But the case was settled without any complication involved, only by returning land to the former land owner.

Rev. Moffett was not satisfied with this settlement of affairs, there would be something to do. Again, with the cooperation of Mr. Han Suk-chin, he succeeded in securing the ground of church building.

And the abode of Rev. Moffett was situated inside the Taitong Gate, one of the houses which Mr. Han suk-chin procure in his name.

Repairing a part of this house, he lived here for 6 months and engaged in the business of mission work there. In the room of next door, there lived a Korean Scholar who threatened to kill foreign devil, but actually attempted the life of stranger. However, in the long run, he came to accept the Gospel and converted through the persuasion of Rev. Moffett and Mr. Han Suk Chin.

He was Mr. Kim Chong sup, the first convert in Pyong yang. He was not only convert himself but also led Mr. Kil Sun-ju to the way of Christianity. Mr. Kil Sun-ju have studied hard Bible and ^{ordained} ~~ordained~~ _{as} an elder of Church in Pyong Yang.

Rev. Moffett and Lee ki-poong.

In the city of Pyong yang, once there was a man named Lee ki-poong, well known to young man and old, to man and woman. It was ordinary things for him, to be arrogant, drunkard and acted deeds of disturbance. As a leader of gang or a chief of hoodlum, he was a number one man. His strength was so much powerful that no body could wage scuffle against him. And he was a chief who lead stone throwing battle, taken place between the both bank of Taitong river.

Once he was in half drunkard, strolling in the street of Pyong-yang, and he came across with the procession of the gang of top functionary of Pyeng yang government.. What a good luck for me to deprive of the life such a guy! You guy, like a small insect living on vegetable, You usually have sucked the blood and sweat of the people of toil. So the skin of belly much got fat. So you are robber! You life is just hung on my mercy. He, exclaiming loudly in this manners, stand still arrogantly.

While all the people bow down their heads in the presence of distinguished functionaries, Lee Ki Poong was quite active to attack Jwasu, head of functionaries, like an angered lion and grasping the upper part of his leg, threw him upon the ground. The crowd of ~~his~~ people, witnessing the scene of this happenings, were shocked, ^{and} were at a loss what to do. They, when Jwasu was falling down on the ground, burst laughter and clapped hands, and pored him energetically the scornful words. ~~The~~ ^{For} the charge of this hoodlum deeds, he was obliged to be cast in jail for 3 months. Such a kind of hooligan act took place in this city of Pyong Yang quite ceaselessly.

In like this way, Rev. Moffett, having abode in Pyong yang, walked round everywhere in town. With the body of high stature and big nose, Rev. Moffett was looked quite a haughty attitude.

Lee Ki poong was much instigated to see him and at last followed Rev. Moffett after him, and after finding out where he leave, Withdrew for a time. And then, Lee ~~visited~~ ^{visited} many his fellow rascals to make previous arrangement. without previous notice, he would start to assault Rev. Moffett, and, otherwise his feeling would not be resored to the ordinary situation. Though Lee was unlawfully ^{natured} and his behavior so much worse that was quite unspeakable, he had something what to do and how to protest himself against the defense of other side. He thought that why Yankee has come to Korea. Are'nt they robber or brigand. quite naturally, we must chase out those fellows ^{as} ~~sa-see~~ as possible. He wavered his clenched fist.

Without ^{soon} a moment's hesitation, he, taking the experts of stone thrower, rushed to the house of Rev. Moffett, at first they gave

good kick to the gate but the gate was quite tightly closed.

The boys and children started to gather gravels and pieces of stones around them in a moment, and the stones, big and small, were thrown into the house of Rev. Moffett under the motion of command of famous hooligan Lee Ki-Poong. The noise of breaking window glass and the cracking sound of crushing tile of roof were stage as it were real battle of exchange fire. Even the loafer gang to love sight-seeing were afraid to take flight, what has happened in the house of Rev. Moffett. In the house of him there was no any defensive measure, nor any echo to resist against them. there was quite silent, only silent, and non-violent at all.. Rather, the the feeling of heart of Lee Ki poong were like burnt and throbbing seriously. It was a question why there was quite non-violent. Quite a later, we came to know why there was non-violent. Really, this case case was worth indignatting, and their deeds could invite any avengeable.

And there was an another episode about a month later. By chance, Lee ki poong was trying to take a look market place. While he was walking around market place, he noticed that a lot of people were crowded in a corner, and he curiously watched into the scene, suspecting "What is the matter with it." Curiously he elbowed into the crowd and understood what was happening in that instant. Incidentally, the sentimental impulse roused from the heart as it was to the end of hair of head. behold, Extremely ugly foreign devil are talking some words, with a book in hand in a stange Korean language. What a hateful fellow he is. Herewith, Lee Ki Poong, unconsciously picked up a

a stone near at hand, the people in the crowd seeing ^ethi^se, escaped from the scene one after another. In the long run, Lee put that stone in his sling, and swaying a few times, threw toward Rev. Moffett, and the very stone hit the right back of Rev. Moffett 's head. With the ~~right~~ right hit of the stone attacked, Rev. ~~Moffett~~ ^{Moffett} fell down on the ground on tthe spot. Instantly, ^o ~~f~~ ^rom the injury of woounded head, gushed out scarlet bleeding. His bleeding soaked in to the earth, and dyed soil with the gushed out blood, on the spot in the market place in Seoul.

With the blood of Rev. Thomas of protestant as a first martyrdom , the blood of Rev. Moffett spilled in the another Sodom of Pyong-yang was followed suit of predecesor. Historically, Py^ong yang was the city of corruption and irregularities, and as a guay quarters, it was known as a kingdom of prostitution, and in short, the city of lust and immorality. This very city was cleansed and become blessed city through the blood of Rev. Thomas and that of Rev. Moffett.

But on those days, no body knows how valuable the price of blood was, and the meaning of bleeding. And no body have ever imagined through these blood, Pyong yang will be blessed with the glory of ion in the days to come.

Leaving critically wounded Rev. Moffett behind, all the rest ~~took~~ ^{took} flight to somewhere with the mood of fearfulness. Lee ki Poong hid himself somewhere, and Rev. Moffett was bleeding, with his forehead upon the ground, quite unnciously. Strangely to say, the mental attitude of Lee ki Poong was turned to be uneasy and felt painful and sting of his conscience stimulated himself to have sympathy with wounded foreigner.

He seemed to be that he listened to the voice of conscience. It was the same conscience of St. Paul who eyewitnessed the death of innocent Stephen. One day, he listened to the voice proclaiming "Believe Jesus." "Who is Jesus," he also complained. And then, it is strange to say, It came to pass that in this way, "Hei, Lee Ki Poong, why you persecuted me?" It was the voice of Jesus who crowned ~~ed~~ with the thorn. Lee awaked, it was a dream. Instantly he wept first in his life time, he has never welled tear before and it was the tear of repentance. Lee Ki Poong remembered that he has ever knocked down foreign missionary Rev Moffet, and felt sorry for his misdeeds.

Immediately, he visited the preacher who have ever persuaded him to believe Jesus, and then he confessed he has sinned against God until that time. After that, Lee Ki Poong was chanced to enroll in the Seminary of Pyong yang.

After the entrance of Seminary, he immediately visited Rev. Moffett. On that instant, Rev. Moffett, coming out of the room, watched over Lee Ki Poong from his doorway.. The latter also focused his sight on the face of former and wept open mindedly quite bitterly and heartly. Rev. Moffett, at first could not remember the things past, but wondered what matter it means. Lee Ki Poong, finding the injured scar in the forehead of Rev. Moffett, began to burst his sorrowful tear, and could not utter even a single word. Both ~~took~~ a look at each other for a little while. Lee Ki Poong, who bitterly wept, firmly grasped the both hands of Rev. Moffett, began to shake

hand and told that he was the very person who was a hooligan and now converted ~~now converted~~, entered the Seminary. ~~Rev. Moffett,~~ Rev. Moffett, listening his tales, closed his eyes, saying I don't remember the things past long before. It was his posture to offer the thanksgiving prayer to God: how grievous sinner he was before, how forsaken prodigal son to his father he was,, the lost sheep was able to enter into his fold, indeed he was joyful overflowed with the sentiment of gratitude to God. As the Bible says, "to the person who slap the right cheek turn the left also," Rev. Moffett turned his forehead to him who distructed his house before. What a successful business it was for him. ^{such} such a kind of non-violence could not be estimated to be successful. That was first defeated entirely, but the result was that non violence and civil resistance are based upon the christian love. Such a sort of scar branded in the forehead of Rev. Moffett gives impression to the people who eyewitnessed the real evidence. Even now, when we talk of things about Rev. Moffett, his bodily injury used to give great impression.

The first fruit in Pyong yang.

Dr. Samuel A Moffett had many hands, not only Master of Arts and science, and Dr. of Divinity, together with the qualification of diplomacy, but also correspondent of New York Times (Well known paper even at that time). His settlement in Pyong yang has already elapsed half an year. His settlement in Pyong yang means a great importance attached. Until fall of ~~great importance~~ 1893 he purchased a spacious lot near the location of Taitong Gate for construction the center of Mission work, and during the season, all the preparation of spread gospel

to Korean Language

were ready to start, but in some cases business were hindered, and a stumbling blot to leap was laid in the progress of mission work.

During the 6 months he alone made the plans of future work, attending everything in the office of mission work.

At first ~~and~~ Dr. Moffett temporarily made the class-room for the class of theology in the lofty pavilion, historically famous Youngkwang djong by making partition with the cotton sheet and used as giving class. In the month of Oct., the students invited reached as much as 22 and Dr. Moffett taught them Bible and modern subject of teaching material in the school, and by the way, more students were added to the class. Whenever students more increased, Dr. Moffett used to distributed booklet of text book, and the evening, there were Bible class and preached Gospel to the citizens in general.

From time to time, and if he had time to spare he used to come out to the street and taught gospel to the ^{negro} passers in town. But childrens followed him, saying yankee, Yankee, ^{passengers} and used to throw stones at him. Whenever they did like that, he had never get angered and distributed candy ^{and} otherwise he strew some coins. Meanwhile they stopped to pick up coins, Dr. Moffett escaped ^{from} that place and moved to ~~another~~ another spot. Boys liked to scorn at him, but on the part of Dr. Moffett, he always exceedingly glad. Afterward the class of Doctrine was started. On January 8th, 1894 7 students of them were baptized and let them receive Holy Communion. It was the first to give Baptism and Lord's Supper to the ^{ser} converts in Pyongyang.

At first, when Dr. Moffett come to Pyong yang there was no even a single concert around Pyong yang within the reach of 300 miles.

Within a year. after starting of Church, he got 7 convert and it was exceedingly glad for ~~him~~ ^{him.} and then consecutively, during more 7 months, they were taught the catechism of Christian doctrines, and the preaching Gospel was continued, and at the end of July in the in the year 1894, for some business, Dr. Moffett came to Seoul for little while. On the 2nd day, after his arrival in Seoul, the Sino-Japanese war was broken out. It was the case that was broken out quite unexpectedly. He began to learn that they declared war against each ~~other~~ other. He hurriedly returned to Pyong Yang to see situation. As ^{soon} ~~soon~~ as Chinese forces occupied Pyong Yang, the entire city was suddenly changed in the battle of war. Again Dr. Moffett was obliged no ~~longer~~ longer there, and consequently he withdrew from Pyong Yang, on the same day when Chinese forces entered into the city of Pyong Yang. Woman and children were hidden in the lock and packed up in the bed comfortables or took refuges to the remote village from city. And all the Koreans were forbidden from coming and going in the street.

The sound of gun-shot were heard as that cracking beans and corns and peaceful city of Pyong yang suddenly turned into the region of blood, and the scharlet bleeding redden the ground. During one year of continuing war between China and Japan, Dr. Moffett took refuge in Seoul, and after the war, in the season of autumn, in 1895, he ^{got} back again to Pyong yang. And at this time Dr. Moffett were accompanied with Dr. Swallen ^{and} ~~at~~ Rev. Graham Lee.

The tactics of Mission work and foundation of church.

It was in the year 1890 when the famous policy of Nevius ~~method~~ method of foreign mission was adopted, and later in 1893, the Missionary Council was instituted in Korea, which consists of presbyterian

Under the such a stand point of principle, he founded more than 1,000 churches from the first to the last in his life time. So we ~~are~~ admired him as a splendid man of practice.

As mentioned above, the missionary federal council was organised ~~in~~ 1893, and it became a supreme council which control over all the in churches in the entire land of whole nation.

This kind of establishment of Missionary council was the means to lead Korean church to the stage of systematical development of church in Korea. Dr. Moffett was the foremost of the project to establish this council. He being a man of practice took a serious consideration in the result of former practice, but was no any plan previously decided. Such a kind of mission activities was the same in the case of his establishment of church. Dr. Moffett first founded a church and became a pastor of the same Church, it was the first presbyterian of Changtai^UHyon. He came to Pyong yang in the month of February, in the year 1903, and he had his abode in Pan-kyo dong, inside the Taitong mun, (taitong Gate), and was indeed in enthusiastic in the work of preaching Gospel. His work of harvest in the church bore a good fruit, and the harvest increased and multiplied day by day and year after year. At first the new converts usually had church service at home of Dr. Moffett, and at last, his house was too small to accomodate all the converts. For this consequence, the abode of Dr. Moffett moved to the outside the West gate (Su-moon-pat) , and the house of Dr. Moffett in Pan-kyo-dong was used as church ~~build-~~ building. The converts were increased and multiplied in the year 1899. In that year, constructing a church building, moved it to

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1. We christians, with the individual, were obliged absolutely to bear witness to Christ and to ^{its} preach, which should be put into practice.

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4. Thus, the independent church must be automatic in governing itself.

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6. Organs of medical activities and preaching Gospel should be recognised as things important.

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Needless to say that such a kind of principle and tactics of policy of foreign mission is to apply to their respective plan to spread Gospel by extract and shortening the tactics of John Nevius method.

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new place, and Dr. Moffett was ordained first pastor of this church in historical record. After moved church in Changtai-hyon building, through the growth of church, this building was also too small to have church service in this one place.

Consequently, in the autumn, 1903, a church was started inside the south gate (nam-moon-pat) and in Spring, 1905, started more one one church in Changdong(warehouse spot); for being increase of church, in the next year, he started more one church on San-djong hyon (mount-pavilion hill). For once, four churches had their existence in small city of Pyong yang. And quite later, a ground of San-djong hyon church was given by Dr. Moffett, and quite a big spacious lot was allotted to the church of San-djong hill. Such a heathen town of Pyong Yang where they had never heard even its name before has become a christian city through the earnest effort of Dr. Moffett, by whom the growth of church increase and multiplied that the they should be comparable, next to miracle. This city changed into the city of christian from that of pagan where formerly were full of non-believers. With the activities of Prayer of Dr. Moffett and his efforts, at the time of his passing away, 100 thousand converts in the thousand churches confessed their faith, calling Christ as their savior.

Among the many project of him, most outstanding successful merit is to ascribed two results: One was to institute Korean church to be automatic self-support church, and the other, to start revival meeting of Bible class. With these two things, Dr. Moffett, caused to make Pyong yang as a jerusalem of Korea in twentieth century.

Independent Synod and Dr. Moffett.

As just mentioned above, the missionary council was established in the year 1893, and exercised the right of consultation to govern all the churches in Korea.

In the missionary Council, as it were literally meant, being ~~consists~~ consists of foreign missionary, Koreans were not allowed to be participated in it. In the missioanary Council convened in the year 1900, a decision was adpted from 1901 that Korean representing each region should be participated in that council. That united council is called the Council of Presbyterian Church in Korea. The members of the united council consists of 3 elders and 6 deacons from the side of Korean, and 25 persons from the side of Missionary. And De. Swallen elected as a chairman of the Council. the sessions divided into two section, one is the sessesion to speak English as a official language and the other to speak Korean as official language. There were posed questions, in the sessesion of Korean side, they had no the right to enact law, lack of Legisture. Therefore the question itself and discontent of Korean speakers were not be ceased. 7 years later, Oct. 17, 1907 (in the year Chungmyo) An Independent Synod of Korean Prebyterian church was started in the long run. The solution of this, adoted by the Council of 4 Presbyterian missionarirs, namely, North and Southern Pre^sbyterian, and Australian and Canadian Presbyterian Churches. This council consists of 38 missionaries and 40 Korean Ministers (capacity of elders) got together 78 members. Dr. Moffett elected chairman as the first Moderator, and as vice chairman, Rev. Pang ki chang, as a Secretary, Rev. Han Suk chin, as Vice ~~and~~ Secretary Rev. Song Rin-Su, and as Treasurer. Rev Graham Lee were elected respectively in their position.

The first chairman, Dr. Moffett, elected in the Independent synod, talked to the following effect in his inauration meeting:

"This syod must be formed through the decision ~~adoted~~, in the name of Jesus Christ who is the head of Church and that of this synod. ^{adopted}

He gave quite a impressive sermon to the audience of the first gathering of Independent synod in the central church, Chang-Tai Hyon, where he was the pastor of the same. He was not only the leader of whole church in Korea, but also represented for Korean Church in the foreign Mission Society held in Edinbough in Scotland in the year 1910. And in the year 1919, through the turmoil of the situation of Korea for their independece movement, all the church workers were cast in the prison, and at that time, he has been moderator in that year. In the next year 1920, he represented for Korea in the Union of Pan-Presbyberian church held in Pitsburg in U.S. A.

And then, in the year 1927, he also represented Korea in foreign Mission Assembly held in Jerusalem and introduced Korean Church in the presence of many delegates.

His educational work.

As mentioned in the second series of this article, as soon as he arrived in Seoul, his first started was the work of education, During these years, he picked up the helpless orphans and gave them the modern education and taught them Christian Doctrine, and after that, he moved settlement to Pyong yang, naking the place as center. For his vital purpose, he devoted himself to the work of founding church,

With the increase of church, he felt the necessity to train the leaders of church, which is to be hastened. Dr. Moffett, whatever work it may be, if he feel necessary for Lord's sake, he used to put that end into practice.

Therefore, immediately, he used to write some important message to the headquarters of Foreign Mission Society of North Presbyterian church. The contents of his letter, undoubtedly was the situation of miraculous growth of Church and emphasised that the necessity of starting Seminary, and requested some fund for foundation of Seminary. The headquarters of Foreign mission Society, accepted the proposal of Dr. Moffett and held convention for discussion of suggest of him, and the resolution has passed in that immediate meeting.

In the year 1900, Dr. Moffett ~~received~~ a letter from his boss to the effect that the proposal of Dr. Moffett was warmly accepted and the fund could be furnished, while the work of foundation of Seminary was recommended to the management of Dr. Samuel A. Moffett.

In the face of Dr. Moffett was full of gladness with his long time dream could be come true. For his long time cherished desire for blueprinting Jerusalem in Korea could also be realised before long.

Immediately, Dr. Moffett, without hesitation, held convention for submitting this case to them, and after the debate, resolution of principle was unanimously passed and that the seminary should be run by the Missionary council in Korea.

So, outside the West Gate of Pyong yang, the lot of Seminary building, 6000 pyong of area were purchased. Seminary was to be constructed on the spacious lot where the numerous big trees covered the ground. In the year 1900, by the proposal of the Federal Council, two candidate of pastorship were chosen, and they were two elders of Chang-tai Hyon Church. Although the Seminary was opened in Autumn, 1901, there was no student but these two candidates.

These two students were the elders in the Church of Chang-tai hyon, where Dr. Moffett was the pastor of the same church. However, Dr. Moffett, without being discouraged, gave class only two students. This lecture of theology was the first of this kind. On those days these two students had to take class, while offering their service as elders of the church, for lacking of man power in this line.

Therefore, taking consult with these students, Dr. Moffett used give lecture in Seminary. In taking class only three months in a year, The total class hour of study could be completed, which were permitted in the regulation of Seminary adopted by missionary council.

Immediately the missionary council selected the commission for education of theology; and in the year 1902, they adopted 5 years course and executed them for one year tentatively.

Consecutively, the missionary council persuaded some more persons to study theology and had secured 7 seminarians. With these students, they had organised 1st year class and divided them into 3 sections, Spring section, Summer and Winter, with lacking of Autumn section. And in the year, 1904, Dr. Moffett assumed the Presidency of Seminary, and Dr. Horace Underwood, William Chun (Korean name), and Dr. G. Engle, were all appointed as professors of the same respectively.

After that, in the month of June, 1907, Dr. Moffett has gathered his first harvest in Korea, namely 7 products were produced from Pyong yang Seminary. Afterward, by the time of the year, 1909, the numbers of Seminarian registered reached as much as 130 souls.

One year previously, in 1908, the Seminary building was constructed with the fund of 14,000 won, contributed by Mrs. McCromic of Chicago. The new building was two storied of 80 rooms in Western style structure.

Dr. Moffett, as a president of Seminary in Pyong yang, from his first year, until 1925, for 24 years, has conducted his work for training church workers. Even after that period, he has been honorary president of the same Seminary. More than 400 products were taught by him, inspired by his inspiration, and became admirer of his disciple, in short, from the virtuos point of view, he was a first founder of Prostant Church in Korea. And in individual relationship, we have to keep the relation of father and son.

He has worked hard in this land either physically, mentally or spiritually, for the sake of soul saving, for which he experienced blood- sweat hardship. His distples of Seminary have become good shepherds scattered evey nook and cornor in this peninsula, and we expect Our lord's help be with them.

He has not only devoted himself in the work of theological education, but also ^{since} ~~sin~~ the latter days, worked as principal of Boys Academy of Pyong yang and the president of Union Christian College (Soongsil High School and College) during long time of period, from 1918 to 1928.

Soongsil school composed of two institute, college and high school and conducted by one leader. These two institutes, Soongsil College and high school situated in the same compund in the location called Shin yangni, Pyong yang, with the erea more than 23,000 pyong (including shool ground and Gymnastic Field.)

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At first, started high school, and 3 years later College also ~~fo~~ founded. These two institute were founded by Dr. Baird (William^M) but from the year, 1918, Dr. Moffett succeeded to the work of foemcr, he also assumed the principal of high school and president of College. After assumption the position of President and Principal, one year later, there broke out the independent^{nce} movement, March 1, 1919.

For this consequence, conducts of school run by church of Christianity^y was quite difficult in ~~the management~~. The knotty problem, in its management, to which an importance attached, Bible ~~teaching~~ teaching in school was strictly prohibited by the authority of Government.

Dr. Moffett did not obey the command of Government but rather, insisted^{ly} on that Bible teaching must be continued. not to be ceased.

In the year 1925, ~~1925~~, Soongsil school was to be designated School, which could enjoy the same qualification of higher common school. Therefore, under the pretext of testing the scholarship of students, they came to P,ong yang from Government General, Seoul, and gave test to the whole student, from ^{1st} to 5th year, but the result of examination was too poor that could not be enlisted as a designated school. Consequently, students began to leave school one after another, and graduates ~~could~~ could not get job or blocked to advance to college or University. Dr. Moffett worried much about the events of school for future. He insisted^{ly} on and took ~~pledge~~ ^{pledge} that Bible must be taught even though school were not recognised ~~xxx~~ as a high common school. And again, in the year, 1927, it came to pass that the examination for recognition of school must be undergone.

If they lose the opportunity of this time, there would ^{not} be any more other chance.

Principal of school, Dr. Moffett, brought all students together to the school yard and proclaimed that the existence ~~and~~^{and} fall of school hang upon only this chance, clenched fist, saying:

All the students! Will you make your mind ~~to fail~~^{not} in the examination this time? It would be last time this once! Let us demonstrate our scholarship, and let them say any more about the qualification!. The solution of question hang on your answer which you will try to make. Finishing this way, in his eyes tear welled, while on the back of students were silent as it being watered. And, in his last encouragement, he cheered "Let us get victory, let us win, Victory is ours!" quite a calmly but deliberately, principal of school, Dr. Moffett, ^tTaking the poorly nourished student in dormitory into consideration, furnished them some good, ~~and~~^{food} and prompted them to strife to the last for their success. The successful marks of the examination reached into its ~~stage~~^{peak} at last, and the joy of principal Moffett was so much delighted that even he did not know how to express his feeling of rejoice and leap.

Besides, he founded many schools in the province of north and south Pyong-an-do, and supported them for their maintenance. And as a founder and capacity ^{of} principal of school, of parochial school, he used to take care of two-third of that region. Such a kind of meritorious effort was worthy to be ~~xxixxd~~^{praised} from above, even the Governor-General of Korea cited his merit, by expressing his good deeds in Korea. In the year 1925, , from Government-general of Korea, his merit of introduction of Western culture was recognused, the citation for his work was held and the silve vase was donated to him

and then, in the year 1934, from the Nippon Educational Association, recognising his merit of Education in Korea, a letter of citation and gold medal were given to him. ^{letter}

His humanity and his activities.

Dr. Moffett was the moderator of Korea's Presbyterian church in the ^{church} ~~church~~ ^{days} of Korea's Independence movement, 1919, when the intervention of Japanese Imperialism and their persecution were quite unbearable to be patient. Therefore, the complicated work of Korean church were not fairly conducted without difficulties.

And his important duty ^{was} to appeal Korea's situation to the world intentionally, and made the fair public opinion of the world.

Not only this, but, the Constitution of church of Presbyterian in Korea, promulgated in the year 1907 were drafted by the hand of Dr. Moffett ~~himself~~. It was also an unforgettable matter to be reckoned. ^{himself} though he possessed only one body, in fact, quite a variety of work were executed by him. In other words, he participated in the many field of works, but discharged all of them without failure.

He helped the family of church workers, give aid to self support student, and furnished scholarship to them, and when he noticed, some land to be useful in future, he purchased them with his own money, and when time comes, if land necessary, he used to contributed as the ground for construction of church. With the area ^f of Pyongyang, about 100 acre (130,000 ^ypyong) were owned by Dr. Moffett under the name of him.

And whenever he happened to be back to America, he did not take back, or sold as his own land.

He was a good mediator to settle any dispute or dispute disturbance between lay and missionary, or any gathering or any kind of meeting,

whatsoever. Whatever ~~and~~ quarrel may arise, if the intercession of Dr. Moffett were to be involved between them the high tone of angered voices would come to be ceased. He did not still the case with the means of temporary settlement of the method of makeshift manner. Surely, He did not say any useless words to intercede.

He was the man of that type who close up his mouth, and words were quite simple that could be understood by any body. He understood the words and deeds of group of youth and he did not refused ~~their~~ [✓] ~~opini~~ ^{opini} opinion or earnestness but accept them without reservation.

On his heart and mind rest the strong will and fervent faith. He possessed the power of practice, ^{and} view of preognition to see things future. These things mentioned above were his secrets to open his new field to proclaim [✓] ~~faith~~ ^{faith} of Christianity as a pioneer in the strange land of pagan and heathen.

Dr. Moffett wrked and took painstake in this land, Korea, for the sake of our Lord. He has passed away on Oct. 24, in the year 1939, in Monrovia, California, in the common fate of human being, at the age of 7~~2~~⁵, of his aged illness. He left Korea without knowledge of any body. His scheduled prgoram is to be back to Korea, ⁺ after two or three months in America. So he has purchased return ticket with the expectation to be backe^r to Korea again. His illness has wors^wed after he came back to America. In America he worked so hard that he was obliged submit^t his life at the age of 75.

As the issues of him, there are five sons, and t^owo of them came to Korea for the work of Mission in Korea. the senior is now working at Union Presbyterian work, and junior is at the po^sition of

(41)

of superintendent of Tongsan Hospital, Taegu. The 25th of January, 1964 marked 100th the birth day of Dr. Moffett, and so at present it is 105 after his birth. His dedication of his work of Korean church and his meritorious record will be remained in the history of Church in Korea. His pioneering spirit will be also retained in the brain of Korean Christians in this land of Korea.

(41)

Jan. 16 (Friday 1970)

DR. SAMUEL A. MOFFETT'S MEMORIAL HALL

마포삼열박사기념관
기공

1971. 9. 7



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FOR MEMORIAL HALL — Families of the late Dr. Sammucl A. Moffet, educators and religious leaders shovel earth symbolizing the construction of a memorial hall for the late American missionary-educator during

Korea Herald Photo
a ground-breaking ceremony held at the Sung-i Girls' Middle and High School in Seoul yesterday. Dr. Moffet, who came to Korea in 1890, founded the girls' school and Sungsil Middle School and Sungsil College.

Sept. 8, 1971

馬布三悅博士記念事業會

Dr. Samuel A. Moffett's Memorial Committee

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c/o Soong Eui Girls' School
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초 청 장

무더운 여름에 귀하와 귀 가정에 하나님의 크신 축복이 더하시기
비오며 삼가 안내의 말씀을 드립니다.

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하여 본회에서 추진한 기념관 건립은 여러분들의 적극적인 협조로 드디어
그 기공식을 아래와 같이 가지게 되었아오니 바쁘신 중에라도 꼭 참석
하여 주시기 바랍니다.

다 음

1. 일 시 : 1971 년 ~~8 월 30 일~~ 오전 10 시
2. 장 소 : 서울특별시 중구 예장동 8-3

학교법인 송 의 학 원 구내

1971 년 8 월 일

마포 삼열박사 기념 사업회

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The Chairman of
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Memorial Committee
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Your Presence
at The Ceremony of The Breaking of
The Ground of The Memorial Hall of
Dr. Samuel A. Moffett

on Monday, August 30, 1971

at 10 : 00 A. M.

at Soong Eui School Campus
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Rev. Kyung Chik Han
Chairman





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May your  Christmas 
be bright and white

and your **NEW YEAR**

be merry and happy

Shin Duk Lee

PRINCIPAL

Soong Eui Girls' School



5-Year 'Renaissance' Project

Unique Characteristics of Nation to Be Revived

By Lee Kyung-hee

In the cultural wilderness strewn with oddments of foreign culture, the government is planning a "renaissance" in 20th-century Korea with a view to revitalizing the unique characteristics of the nation. The first stage of the master plan will be the Five-Year Cultural Restoration Plan now being drafted by the Ministry of Culture and Information to be submitted to the National Assembly late this month along with the Culture Promotion Law...

talents is included in this work. 3. Enlightening the nation by distributing as many good books as possible and helping the people to enjoy art and culture in their everyday life. Making clear that the function of the government in the plan is restricted to supporting the concerned circles, Minister Yun said concerning re-organizing the government apparatus. "For efficiency, separation of the culture section from the Ministry of Culture and Information is also being considered," said the minister.

The law will provide for a committee for cultural promotion to be set up with the prime minister as its chairman and establish a fund of between one and three billion won from admission fees from public entertainment. The law now will also stipulate that every school and office set one or more groups for artistic activity. Concrete measures for the policy are being studied by the concerned ministry. According to an official of the ministry, the task of establishing the national philosophy will begin with intensive support of translation of classical volumes in Chinese characters and development of Koreaology based on them.

'Impromptu Nationalism'

Chinese Characters at Issue

By Yang Song-Ja

"Exclusive use of Hangeul, the Korean alphabet, is surely a policy resulting from an impromptu nationalism, not from long-term consideration," says Dr. Yi Pyong-do, director of the National Academy of Science (NAS). A hot debate on the teaching of Hangeul and Chinese characters has been touched off once again as the NAS formally supported the necessity of teaching Chinese characters in a paper submitted to the government.

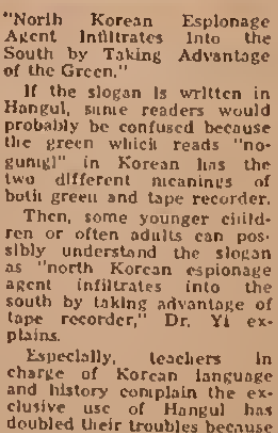
However, after a long time study in the face of the strong opposition of academic circles the Japanese government decided to teach primary school children 996 basic Chinese characters which are 1,850 characters for the ordinary use, Dr. Yi says. He emphasizes, "For well-rounded language education, the government should teach a minimum of 1,300 basic Chinese characters to students from primary through middle school." With the 1,300 characters more than 55,000 words can be created, according to Dr. Yi, the former dean of the Graduate School, Seoul National University.

"North Korean Espionage Agent Infiltrates into the South by Taking Advantage of the Green." If the slogan is written in Hangeul, some readers would probably be confused because the green which reads "no-ghost" in Korean has the two different meanings of both green and tape recorder. Then, some younger children or often adults can possibly understand the slogan as "north Korean espionage agent infiltrates into the south by taking advantage of tape recorder," Dr. Yi explains.

Along with the suspension of Chinese character teaching, many primary and middle-school teachers worry that the students have begun to show a sort of retrogression in the ability to think and reason, while making progress in memorizing ability only, Dr. Yi says. "I often have some of my grandchildren read books written in Korean and find they are excellent in reading itself. But mostly they are ignorant of the meaning of the contents," the NAS director says.

"The most important fact the government should take into consideration is," the 75-year-old Korean history scholar emphasizes, "to admit that a majority of the Korean vocabulary is Chinese, which has become native from a standpoint that its pronunciation is our own, different from the original Chinese pronunciation." Accordingly, it is obvious that Korean language education will go into paralysis sometime in the near future if it abandons Chinese characters, Dr. Yi claims. According to Dr. Yi, of 90,000 words, more than 23,000 are homonyms, and to practice Chinese characters first is helpful in remembering the meanings, pronunciation and spelling of the homonyms.

Dr. Yi takes, for instance, the case of a saed-Commun-li slogan which means: "She sleeps late - hates worms! I think she's going to seed!"



Dr. Yi Pyong-do

Book Review

Dutch Adventure In Korea Recorded

THE DUTCH COME TO KOREA, by Gari Ledyard; 211 pp; Monograph Series No. 3, Korea Branch of the Royal Asiatic Society, Seoul 1971; \$5.00.

Reviewed by Harold F. Cook

Although the role of the Dutch in the early modern history of East Asia is well known, their brief encounter with Korea is not. This, then, is the fascinating story of the shipwreck of a Dutch vessel, the Sparrow Hawk, on the coast of Cheju Island in the mid-seventeenth century, and of the subsequent adventures of the surviving Dutch crew during their thirteen years captivity in Korea.

Hendrik Hamel, the secretary of the Sparrow Hawk and one of the survivors of this bizarre misadventure, wrote an account of the whole affair which was first published in Europe in 1666. About one-half of the original narrative was devoted to the story of the castaways themselves. The remainder was a description of the country and the people.

Hamel's own tale, prepared at Nagasaki, Japan, during the year immediately following his escape from Korea, has appeared under various forms. What may be called an official manuscript still remains in the Dutch Colonial Archives. Three disparate editions, in no fewer than six printings, came out in Dutch in 1668-69. French readers received their edition in 1700, with reprints in 1715 and 1732.

Dr. Gari Ledyard, associate professor of Korean Studies at the University of California, San Diego, has painstakingly gone through this material and incorporated the fruits of his labor into his own extensive research in primary Korean sources to bring Western readers an accurate, comprehensive, and delightfully absorbing presentation of this seventeenth-century encounter between East and West.

The end product first appeared in the form of a lecture given by the author in Seoul in the summer of 1968.

The book, in nine chapters, narrates the adventures of Hamel and his fellow Dutch sailors, beginning with the

Chon Bong-kon

Classic Tale Adapted For Modern Long Poem

The following is the first in a series of articles on Korean literary men and their interpretation of their representative works. This is about poet Chon Bong-kon and his outstanding poem "Train of Your Skirt." —ED.

By Kim Song-hyeon

Woman... Yes, I'm a woman, And I'm in prison. Women produce babies... I can do that, As my mother Produced me, But I'm in prison.

This is the beginning of the well-known long poem "Chunhyang Yonka" (The Love Song of Chunhyang). Written by poet Chon Bong-kon, it has been rated as one of the most successful long poems in Korean literary history.

When the book was published in a work form four years ago, in 1967, people said that it gave a stimulus to the stagnation of Korean poetry. Easy to appreciate, it is certain that the poem helps readers re-evaluate and re-arrange their opinions on Korean poetic works.

By publishing his first poem "Won" (Hope) in 1950 in a contemporary literary magazine, poet Chon started his literary life as one of the promising poets. His first work Korean poetry continued publication solely by the effort of the poet from the start.

While serving in the Korean army during the fierce Korean War, he did not stop his creative life. Even on the battlefield, the poet produced such memorable works as "One Way" (original title in English) and "Gurigo Orunjok Nun-ul Kamada" (And I Closed My Right Eye), which realistically depicted the inhuman scenes of the war.

To maintain his life as a lonely and poor artist, he did not hesitate to work at various jobs besides the creation of poems.

The reviewer received his Ph.D. in East Asian history from Harvard University.



Poet Chon Bong-kon

Sometimes, for commercial periodicals. Among them, "Ilyundae Sihak" (Modern Poetics) cannot be mentioned without him. The mouthy poetry magazine, which was first published to commemorate the 60th anniversary of modern Korean poetry, continued publication solely by the effort of the poet from the start.

His early works tended to be included in the category of Surrealism. Soon after he began his literary life, the war came. And in that war, the poet experienced many things, from life to the war itself.

Under the influence of Surrealism, the poet seemed to take his own subjective view of the war in his poems. "Sarang-ul-wihan Doepuri" (The Repeat of Love), "Chunhyang Yonka" (The Love Song of Chunhyang), 1967.

His major works include Anthologies — "Sarang-ul-wihan Doepuri" (The Repeat of Love), 1955; "Chunhyang Yonka" (The Love Song of Chunhyang), 1967. "Comment" — "Sirul Chaja-so" (In Search of Poetry), 1961. "Verse Dramas" — "Yok" (The Station), 1966; "Morae-wa Sanso" (The Sands and Oxygen), 1967.

Export Industries — (8)

Guitars Competing on World Market

The following is the eighth in a biweekly series of articles on the nation's export industries. —ED.

By Kim Sam-o

Many small items make up the bulk of Korea's exports. Most of them are labor-intensive industry products. And in these lines abundant labor and low labor cost are to Korea's comparative advantage in trade.

The manufacturer-exporters of these goods, faced with smaller capital and poorer technology than their advanced foreign counterparts, are all too well aware of the fact that they had better specialize in low-priced and low-ticket lines.

Two export items falling into this category — musical instruments and stainless steel flatware — will be dealt in this article. More of such items will be covered in the articles to follow.

Of the few Korean musical instruments exported, the most important are guitar. Specializing in most models of guitars (mostly of 33 inch, 36 inch and 39 inch sizes) priced at an average \$5 a piece, the Korean guitar export industry is enjoying a strong competitiveness and a boom in the world market.



Guitars are one of the Korean export items taking comparative advantage of the country's abundant labor. Thanks to the industry's strong competitiveness, guitar exports are growing by leaps and bounds.

Musical instruments are now licensed to share the U.S. market exclusively. As the names of the companies imply, they are manufacturers of pianos. But piano production in Korea is not yet an export-oriented industry. It is an industry entering largely the home market.

In value, Guitars are different on this score. The use rate of imported materials and parts in guitar production is somewhere between 20 and 30 percent. In this respect, the steel flatware export industry imports necessary raw material (stainless steel sheets) from Japan.

Exports of stainless steel flatware are similar to those of musical instruments, especially in one aspect: The steel flatware export industry imports necessary raw material (stainless steel sheets) from Japan.

Exports in this line last year totaled \$5,031,151. The figure for the first eight months this year stood at \$2.7 million compared with the yearly goal of \$6 million or about 5,220,000 dozen pieces.

But the industry's future appears to be precarious following the 10 percent surtax imposition and alleged quotas on Asian steel flatware exporters. As the Korean government understands it, the quota allotted for Korea for the year starting Oct. 1 is 1.6 million dozen.



"SHE SLEEPS LATE - HATES WORMS! I THINK SHE'S GOING TO SEED!"

PRESBYTERIAN LIFE



July 24, 1954

Samuel Austin Moffett
("The Looking-up-the-Road Man" page 10)

Vol. 7, No. 15

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Hope of the world, thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.
Save us, thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk thou beside us lest the tempting byways
Lure us away from thee to endless night.

Hope of the world, who by thy Cross didst save us
From death and dark despair, from sin and guilt;
We render back the love thy mercy gave us;
Take thou our lives and use them as thou wilt.

Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

—Georgia Harkness

Tune: "Ancient of Days," number 58 in The Hymnal. Alternate tune: "Donne Secours," number 386 (see News, page 21).

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IN MEMORIAM

DR. John Timothy Stone was born in Boston, Massachusetts, September 7, 1868. He died in Chicago Sunday night, June 27, 1954. He was educated in Amherst College and Auburn Theological Seminary. He was honored by many academic degrees. He traveled widely and wrote much. He was best known, however, as an interesting, warm-hearted preacher and a pastor with a shepherd's heart. Before coming to Chicago, he had been the pastor of churches in Utica and Cortland, New York, and the Brown Memorial Church in Baltimore. He came to the Fourth



At age forty-five, Dr. Stone was Moderator of the General Assembly in 1913-14.

Presbyterian Church of Chicago in 1909. In 1928 he was elected president of McCormick Theological Seminary. He became pastor emeritus of Fourth Church in 1930, after a ministry of twenty-one years. Under his ministry the church grew from a membership of 638 to 2,650. A beautiful sanctuary and church house were dedicated in 1914, free from debt, and an endowment fund was started. Later a grateful congregation refurbished and named the little memorial chapel the John Timothy Stone Chapel.

During his twelve years at McCormick, the gymnasium and commons were built. He was elected Moderator of the General Assembly in Atlanta in 1913 and continued to serve the Church-at-large in signal ways. He was the chairman of the Committee of Fifteen which in 1921-23 simplified the structure of the church and reduced its boards and agencies from sixteen to four.

Like St. John, Dr. Stone had an eagle's vision. John Ruskin wrote that for every thousand men who can talk, there were one hundred men who could think, and that for every one hundred men who could think, there was one

(Continued on page 27)

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 234 McAllister Street, San Francisco 2, Calif.

PRESBYTERIAN LIFE is published every Saturday except in August when only one issue is published by PRESBYTERIAN LIFE, INC. Publication offices: McCall Street, Dayton 1, Ohio. Send undeliverable copies returned under Form 3579 to: PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio. Editorial and General Offices: Witherspoon Building, Philadelphia 7, Pennsylvania. Robert J. Cadigan, Editor and General Manager; Jack Carvill, Bus. Mgr. Vol. 7. Entered as second class matter December 23, 1949, at the postoffice in Dayton, Ohio, under the Act of March 3, 1879. Subscription price: Direct, individual subscriptions: \$2.00 per year in the U.S.A. and Possessions. Foreign subscriptions: other than missionaries: \$2.50 per year. No. 15 Every Home Plan (U.S.A. and Possessions) Individual subscriptions: \$1.00 per year when all resident, contributing families of a (Presbyterian) church are enrolled. Single copies: 15c each; 25 or more in bulk: 10c each.

SHOP TALK

THE COVER shows pioneer missionary Samuel Austin Moffett, who died in 1939, in his home in Korea. One of the heroic figures in missions history, Samuel Moffett had a large part in building the Christian Church in Korea, the Church which was so severely tested and emerged so inspiringly triumphant in the recent war (*The Looking-up-the-Road Man*).



This picture looks like the conventional portrait of a family reunion. But it is unusual in that it records an occasion in 1952 when all five Moffett brothers were together in one place—it had happened only twice before in their lifetime. Nineteen years span the births of the five brothers, all sons of Korean missionary Samuel A. Moffett, so that the eldest, James (*center, back row*) had left Korea before Thomas (*second from right*) was born. The all-missionary family has been scattered widely, serving posts in Korea, China, India, and several parts of the United States.

Like the director of a play, PRESBYTERIAN LIFE's Editor and General Manager, Robert J. Cadigan, is constantly at work backstage, but is seldom induced to come out front and speak for himself. The article *That Splendid Trust* began as a commencement address delivered at Western Theological Seminary, May 18, 1954. Some who heard it suggested to the other editors that this talk, a layman's view of the ministry, would interest other laymen as well as pastors, and that it should be published. The editors agreed.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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PRESBYTERIAN LIFE is published by authority of the General Assembly of the Presbyterian Church in the United States of America, under the direction of the Board of Directors of PRESBYTERIAN LIFE, INC.

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Witherspoon Building,
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Send undeliverable copies returned under Form 3579 to: PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio.

Advertising Offices: J. Morgan Harding, 120 South Juniper St., Phila. 7, Pennsylvania; New York: Arthur W. Wilson and Associates, 40 East 50th St., New York 22, New York; Chicago: John R. Rutherford and Associates, 230 East Ohio St., Chicago 11, Illinois; Los Angeles: Ned Brydone-Jack, 714 West Olympic Blvd., Los Angeles 15, California.

Subscriptions and correspondence regarding subscriptions should be sent to PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio, or to Mrs. E. S. Gruber, Subscription Manager, PRESBYTERIAN LIFE, Witherspoon Building, Phila. 7, Pa.

Change of Address: Please notify the publisher and your local postmaster of change in address. Please furnish the publisher the address label from the cover of an issue or state exactly how the old address appeared. Change cannot be made without the old as well as the new address. Allow four weeks for change of address to become effective.

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PRINTED IN U. S. A.

CREDITS

Cover and pages 5, 12, 13: courtesy the Moffett family. Page 9: The New Yorker. Page 12: (left) Kirk's Studio, Wheeling, W. Va., (right) Orlin Kohli, Wheaton, Ill. Page 15: Corovel Films. Page 16: Henry McCorkle. Page 18: Wide World Photos. Page 19: (left) C. G. Korsch, (center and right) the Moffett family. Pages 19, 20: J. J. Jacobson—Purdue. Pages 28, 29, 31: Richard Horwitz.

As Paul Saw Life and Death

For to me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Nevertheless to abide in the flesh is more needful for you.

(Philippians 1:21-24)

PAUL was in prison in Rome. As he wrote to his Philippian friends, he was facing trial in the court of Caesar. Two possibilities were in his mind. He might be condemned. What would that mean for him? He might be acquitted and set free. What would that mean?

"For to me to live is Christ," he wrote. His first thought was of what life would mean for him. It meant that through him Christ could speak to men. Through Paul the gospel of salvation could be preached.

How eager Paul must have been to renew his missionary work after his long imprisonment. As he viewed the vista of the days to come, he saw the many congregations he could visit and to which he could minister. He saw areas still unreached with the gospel. If his life was spared and he was set free, he saw "the fruit of [his] labor." He was like Jesus, who said, "I must work the works of Him who sent me, while it is day; the night cometh, when no man can work." Or again, "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Yes, Paul was needed. There was work for him to do. The Christian life means service.

"To die is gain." But what did Paul see as he viewed the possibility of his death? From one point of view, death would be "far better." Later, in II Timothy he wrote, ". . . there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." The end of life here for Paul, and for others too, meant victory and a crown.

To Paul death meant to be with Christ. He used the words, "Having a desire to depart, and to be with Christ." The word *depart* that Paul used is one that paints a picture for us. It was used of casting off the cables that held the ship in port. When the time came, the cables were cast off, and the ship sailed out to sea for its destined port. So Paul suggests that when death comes, the

soul leaves the body, casting off its limitations, and goes into the presence of Christ to be with him.

The word *depart* was also used of breaking camp. The tents are taken down, and the nomad moves to a new site. So at death the soul takes leave of its temporary home and moves to the eternal abiding place. So Paul wrote to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Could he have had in mind the words of Jesus: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you"? Death for Paul would mean release from the infirmities of the flesh, being united with Christ, and the reward of service.

If it were his to decide between life and death, Paul scarcely knew what he would choose. He was no doubt wearied by years of service. His release would mean taking up again the exhausting task of a missionary. He had had to face the hardships of imprisonment and the sense of being thwarted in his life mission. Death would bring release and the full joy of salvation. But if he could choose, his choice must be to return to his labors for the spread of the gospel and the nurture of the saints. There was still fruit to be gathered from his labors. For the sake of others he would choose freedom and service. He was ready to take up the unfinished task.

We are accustomed to saying, "As long as there is life, there is hope." But Paul said, "As long as there is life, there is opportunity and obligation." Unless we are completely set aside from life's activities, we are to feel that there is something for us to do, if not by physical effort, then by prayer and by whatever means we have of influencing others.

*O Jesus, I have promised
To serve thee to the end;
Be thou forever near me.
My Master and my Friend:
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway
If thou wilt by my Guide.*

*O Jesus, thou hast promised
To all who follow thee
That where thou art in glory
There shall thy servant be;
And, Jesus, I have promised
To serve thee to the end;
O give me grace to follow,
My Master and my Friend.*

A World Meeting of Presbyterians

OUR Church is a charter member of two worldwide associations of churches scheduled to meet in the United States this summer. The older is the World Presbyterian Alliance, formed in 1875 at London, meeting at Princeton, New Jersey, July 27-August 5. The larger and more comprehensive is the World Council of Churches, constituted in 1948 at Amsterdam, meeting at Evanston, Illinois, August 15-31.

Churches, like people and ideas, may be grouped in "families." In fact, for convenience the World Council of Churches unofficially does just that. It lists its members in eight groups, of which the Reformed (Presbyterian) is one. Such grouping is based on history, in doctrine, in common heritage.

In various countries of the world today there are more than one hundred autonomous churches, large and small, which belong to our Presbyterian family. They are known by a variety of names—Presbyterian, Reformed, Evangelical, and others. Their members and adherents are estimated to be the largest group of Protestant Christians in the world, excepting the Lutherans, among whom are counted a big proportion of the total populations of Germany and the Scandinavian countries.

The World Presbyterian Alliance is a worldwide fellowship of "churches holding the Reformed faith and organized on Presbyterian principles." The official name is "The Alliance of Reformed Churches Throughout the World Holding the Presbyterian System." Many English-speaking peoples, especially those in the Churches bearing the name Presbyterian, commonly use the shorter designation "The World Presbyterian Alliance."

It was the earliest (1875) worldwide association of Churches, and in a real sense may be called the oldest of the present-day ecumenical bodies. It meets in General Council ordinarily once in five years. The present membership consists of sixty-five self-governing churches in forty-six different countries, territories, and provinces, as follows: North America—10; Latin America—6; British Isles—8; Europe—20; Africa—9; Asia—9; Australasia—3.

The headquarters office of the Alliance has been since 1948 in Geneva, Switzerland, at 17 Route de Malagnou, on the premises of the World Council of Churches. It is in charge of the Reverend Marcel Pradervand, D.D., Executive Secretary. The President of the Alliance is the Very Reverend Edward J. Hagan, D.D., Edinburgh, Scotland, former Moderator of the Church of Scotland.

The meeting at Princeton Seminary, July 27-August 5, will be the seventeenth General Council in the seventy-nine-year history of the Alliance. In attendance will be approximately 400 delegates and women and youth corresponding members appointed on a quota-basis by the sixty-five member Churches. Delegates may be men or women, but must be ministers or elders. During three of the days, there will be in session also at Princeton the Women's International Union, which is officially recognized by the Alliance, and of which Mrs. W. Verne Buchanan and Miss Margaret Shannon of our Church are President and Associate Secretary respectively, and Miss M. B. Lavery, of Belfast, Ireland, is honorary Secretary-Treasurer.

The theme of the 17th General Council is *The Witness of Reformed Churches in the World Today*.

The following five sub-themes are to be considered in five study sections and in the plenary sessions:

I. The Reformed Churches and the Ecumenical Movement; II. The Outreach of the Church (Evangelism, Missions, Education, Culture); III. The Several Ministries in the Church; IV. The Church's Freedom and Responsibility in Relation to the State and Society; V. Renewal of the Church's Inner Life—Personal and Corporate.

The 'Who's Who on the Program' contains more than fifty names of speakers and assigned leaders. Among them are many eminent men and women who are prominent not only in the Alliance but also in the World Council of Churches and throughout the Christian world. Among them are: President John A. Mackay, Princeton Theological Seminary; Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches; Professor D. Wilhelm Niessel, Germany; Mlle. Madeleine Barot, France; the Reverend Dr. A. Thakur Das, Pakistan; Presiding Bishop E. C. Sobrepena, Philippines; President Henry P. Van Dusen, Union Theological Seminary; Principal John Baillie, Edinburgh, Scotland; the Reverend Dr. Eugene Carson Blake, Philadelphia; Lady C. M. van Asch van Wijck, Holland; the Right Reverend A. C. Watson, Australia; and forty others.

There will be three official languages—English, French, and German—with the plenary sessions using IBM simultaneous translating equipment.

The World Presbyterian Alliance is not an end in itself. Its Executive Committee five years ago affirmed that its supreme purpose is not primarily to promote world Presbyterianism, but to cause the rich heritage of the Reformed tradition to serve the purposes of God in the Church Universal. Three years ago the same Executive Committee issued a detailed statement in which this same principle was reaffirmed and expanded. "Let Presbyterians be in the best sense ecumenically-minded Presbyterians," declared the Executive Committee. "We believe it to be imperative," continues the statement, "that steps be taken to increase the solidarity among the members of the Reformed family of Churches around the world," in order to insure their maximum contribution to the Church Universal.

It is to this end that the Alliance is meeting at Princeton around the theme *The Witness of the Reformed Churches in the World Today*. The theme was selected in the conviction that the Alliance can make its most valuable contribution to the ecumenical movement through the strengthening of its own distinctive witness. It is significant that approximately fifty of the sixty-five Churches that belong to the Alliance belong also to the World Council, a number twice as large as that from any other "family." They will have delegates at both Princeton and Evanston.

Churches in the Reformed tradition are by nature ecumenical, committed to extending and unifying the Church throughout the world. Our own Presbyterian Church in the U.S.A., as a church or through its Boards and agencies, has been not only a missionary church but also a charter member of virtually every important national and worldwide cooperative church body. And it is cause for humility and rededication to Christ as divine Savior and Lord, that our Presbyterian Church in the U.S.A. must bear the responsibility of being now the largest, in communicant membership and in resources, among the Presbyterian and Reformed Churches of the world.

—RALPH WALDO LLOYD
Moderator

THAT SPLENDID TRUST

A layman's reflections
on the role of the minister
as a Presbyterian,
pastor, promoter, and preacher

By Robert J. Cadigan

I
Some pulpit committees looking for a pastor are not unlike some school boards and school men in looking for a teacher. Twenty years ago the headmaster of a Pennsylvania preparatory school described to me the teacher he was seeking as follows: "We want a man who can teach history, French, and German, correlate the activities of the music and drama clubs, and coach the line in football and the backfield in lacrosse."

The headmaster probably found his man, and I've no doubt he could chin himself with one hand.

Laymen are expecting the same kinds of varied skills in their ministers. Having talked with many of them about their criteria for good ministers and having read several surveys attempting to discover what kind of pastor people want, I have been able to prepare the following job description of the pastor—which is also a blueprint for success in the ministry.

The ideal minister should be financially solvent and happily married. His wife should be interested in everything and attempt to manage nothing. He

should spend one-half his time with youth, one-half his time with men, and one-half his time in study. (Study is particularly important because the sermon is the main reason why many people attend or stay away from church.) Another half of his time should be spent counseling anyone who has an emotional problem, another half calling on the ill and confined, another half calling on new residents in the community, and another half calling on the faithful and the healthy. He should be active as a presbyter and as a leader in civic affairs. In his congregation he should be a good administrator. As such he should be capable not only of inculcating sound principles of stewardship, but also of actually raising money. At least he should cause money to be raised. Thus the complete pastor consists of at least nine or ten halves, none of which should be less than zealous. If, by giving equal attention to all of these halves and to everything expected of him, he then becomes himself a client of the psychiatrist, it must be recognized that, even before his ordination, he apprehended this occupational hazard.

Suffice it to say that laymen expect their minister to be something special—better, wiser, kinder, and more durable than even a slender knowledge of the nature of man would warrant.

A minister, then, is called to a vocation that is obviously impossible. Yet seminary graduates step forth into a world that expects them to provide answers to confusion, evil, and fear. A world that doesn't believe in miracles still expects pastors to be miracle men.

II

Here is a paradox. The world in which recent seminary graduates begin their ministry is full of hope and ill with anxiety. The killing potential of nuclear bombs, the freedom-destroying virus of Communism, and the paralyzing infection of fear constitute our emotional climate this season. But in this season the World Council of Churches holds its assembly with its theme—*Christ, the Hope of the World*.

Some American Christians, clergy as well as laity, are somewhat confused about what that hope is; and we find ourselves having to conjure not only with ecumenicity but now with eschatology. However confused we may be, we must agree with Bishop Fry that eschatology poses the question now before us: "If we are to be blown up, will we be blown to smithereens or to Kingdom Come?"

Historians will doubtless write of this era: "It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way. . . ." It is comforting to know that those lines by Charles Dickens were written in 1859 to describe the year 1775. There have been other ages of despair and hope.

This is a season when one beginning his ministry can note with cheer that church membership and church attendance are at an all-time high, but, we are told, so are public immorality and mental illness. Without being unduly pessimistic, we must acknowledge that not all evil nor all mental illness is perpetrated by or visited upon only the unchurched, or the non-Christians. Are we offering a diluted gospel? Are we failing to require adherence to basic Christian disciplines of living and of giving of one's purse as well as his person? Is there any justice in a recent *New Yorker* cartoon which showed a church bulletin board bearing the legend: "Your future assured—as low as 25c weekly"?

If commitment to the ministry means anything, it predicates the conviction

that whatever may be said of the times, "the fields are white unto the harvest"—now, Paul charges Timothy "in the presence of God and of Christ Jesus" . . . to "preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but, having itching ears, they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry."

It is always helpful to compare the present with the days of the apostles. J. B. Phillips's preface to his *Letters to Young Churches* is pertinent:

"The great difference between present-day Christianity and that of [the apostles] is that to us, it is primarily a performance; to them, it was a real experience. We are apt to reduce the Christian religion to a code, or at best a rule of heart and life. To these men it is quite plainly the invasion of their lives by a new quality of life altogether. They do not hesitate to describe this as Christ 'living in' them. Mere moral reformation will hardly explain the transformation and the exuberant vitality of these men's lives."

Dr. Phillips further reminds us that in the middle of the first century, "There were no churches, no Sundays, no books about the Faith. Slavery, sexual immorality, cruelty, callousness to human suffering, and a low standard of public opinion were universal. . . . Many Christians today talk about the 'difficulties of our times' as though we should have to wait for better ones before the Christian religion can take root. It is heartening to remember that this faith took root and flourished amazingly in conditions that would have killed anything less vital in a matter of weeks. These early Christians were on fire with the conviction that they had become, through Christ, literally sons of God; they were pioneers of a new humanity, founders of a new Kingdom. They still speak to us across the centuries. Perhaps if we believed what they believed, we might achieve what they achieved."

III

And here is our second paradox. No man can possibly be worthy to be a minister, and yet he can be. This seeming impossibility is possible. Men of human frailty can be men of miraculous strength and of wondrous witness, not by virtue of moral resolution but by virtue of the Holy Spirit that dwells within them.

The Gospel that we have come to know and must each day rediscover, "the unsearchable riches of Christ," the glad tidings that the God of Creation

has a redemptive purpose for all the peoples of the earth—this Gospel is to be preserved and published by our ministers. They could not assume this task without help; they could not presume to begin it, alone. But God's ministers have the promise for which with Paul we should give thanks: ". . . that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God."

This, too, is the basis of Paul's charge to Timothy and of his reassurance to the young man that he could do what he was expected to do "in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you, by the Holy Spirit who dwells within us." As another translation puts it: "That splendid trust you must always guard through the Holy Spirit who dwelleth in you."

Ministers receive much advice, and it is presumptuous, no doubt, for a layman to add to it. But I have been asked to set forth a few reflections on the many facets of the ministry. I shall touch upon four, the minister's role as a Presbyterian, as a pastor, as a promoter, and as a preacher.

IV

It may seem gratuitous for a Johnnie-come-lately to urge theological descendants of John Calvin and John Knox to be Presbyterians.

But unfortunately there are a few pastors who allow themselves to be crowned



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Is there any justice in this cartoon?

kings of the corner, as if the Church began and ended at First and Main.

To be Presbyterian ministers means to keep congregations mindful of the fact that they are linked with others in a fellowship of believers that includes Presbyterians in Korea as well as Kalamazoo, and in Colombia, South America, as well as Columbus, Ohio. If church members don't know that they are inseparably joined with others to the geographical limits of this earth, and linked in time with the first disciples who answered our Lord's call on the shores of Galilee, they may have joined some sort of club or fraternity, but they haven't joined the Church. To be a Presbyterian means also "to study the peace and unity of the Church";—not every ruling or teaching elder always remembers when expressing dissent to avoid disruption and disloyalty, to express his disagreement through the judicatories of the Church, to constituted sessions and not to self-appointed rump sessions.

Presbyterians should support and love the worldwide Church, but genuinely and not as if it were a fickle mistress that causes us to become so tolerant of differences that we seem to be neutral or apologetic toward the Church whose ordination vows we have affirmed. Ministers need to teach that a man can be loyal to the Presbyterian Church and that, because of that very loyalty and not in spite of it, he is *ecumenical*. This will help some who, noticing the Presbyterian Church's interest in ecumenical organizations, wonder why a denomination seems to be interested in "doing itself out of business." It is incumbent upon ministers to teach that a denomination, the Presbyterian Church in the U.S.A., for instance, is an arm of the Body of Christ. When the Presbyterian Church supports an interdenominational plan or when Presbyterian individuals argue for ecumenicity, it is simply because the Presbyterian Church holds the concept of membership in the whole Body of Christ as paramount.

There is a kind of foggy thinking, however, even among some Presbyterians in their preference for an ecumenical emotional aura as against a particular denominational program. In love with the idea of the orchestra, they think it narrowminded to practice on their own violins. They refrain from supporting our own Presbyterian Church-related colleges and seminaries, Westminster Fellowship, our own Presbyterian missions, or even Christian Education programs because these are labeled *Presbyterian*. Thus they have a seemingly inspired alibi for inertia, an alibi that seems to be cosmic but in effect is far from comic. The Presbyterian Church contributes and will contribute to the ecumenical movement only in proportion to the number of consecrated Chris-

(Continued on page 29)



Dr. and Mrs. Moffett in the garden of their home in Korea with sons, Charles, Sam, Howard, and Jim. Before Tom was born in 1924, Jim had gone to America to school. Now the five boys plus wives and children number 24, are temporarily in U.S.

THE LOOKING-UP-THE-ROAD MAN

When twenty-nine-year-old missionary the Reverend Samuel Austin Moffett arrived in Pyengyang, Korea, in 1893, there wasn't a Christian within 150 miles. When he retired forty-five years later, there were in that area 150,000 believers and 1,000 churches. Five hundred ministers had gone out from the seminary he founded, and five sons were following in his footsteps.

By Mary Seth

SAMUEL Austin Moffett was seventy-four when Charles Moffett, the second of his five sons, set sail for foreign mission service. It was a hot July day in 1938 that Charles, his wife Marion, and eighteen-month-old daughter Alice boarded the Japanese ship *Taiyo Maru* in San Francisco for the first lap of the long voyage to India.

There were music, streamers, and bal-

loons, and baby Alice thought it was all for her, especially the basket of California fruit sent by Charles's older brother Jim.

Charles spent two days with his father before embarking. When they parted, both felt it was the last time they would see each other. Left behind in his home in Monrovia, California, spare, erect, graying pioneer missionary Samuel A.

Moffett recalled his own departure for Korea, in 1889, forty-nine years earlier.

Death was the penalty—at least on the books—for teaching the Christian faith in the Korean interior at that time, and missionaries had to be content to live in the five treaty ports. But Samuel Moffett refused to remain in Seoul and became the first Protestant missionary to take up residence in the inland. The ancient city

of Pyongyang, founded in 1122 B.C.—“the wickedest city in all Asia”—whose crumbling walls were built in the days of King Solomon, was his headquarters, and his parish was all of North Korea. The city was so “tough” that once each year the king scraped up the thugs and thieves in the city and took them to the outskirts, allowing them to fight all day between two hills to work off a little steam.

There was no Christian within 150 miles of the collection of thatch-roofed mud houses set between two rivers which was Pyongyang, and the young missionary was stoned in the streets when he first walked through the city. He used to tell his children that he was glad he was a thin man because he made a bad target.

One of the Korean police who helped with the stoning later became a Christian. His name was Yi Keui Poong, and he was to be the first foreign missionary sent out by the General Assembly of the Korean Presbyterian Church, of which Dr. Moffett became the first moderator. Yi Keui Poong went to the legend-haunted island of Quelpart, famous for its pearls, where he in turn was stoned and threatened.

A religion of fear—a form of animism—was what Samuel A. Moffett found when he arrived. Mothers would name their lovely little babies ugly names like Little-Squint-Eye and Wart-on-the-Nose, in an attempt to confuse and keep away the evil spirits. When they learned of the Great Spirit who is Love, the ugly names went—Little-Squint-Eye became Little Jewel, and Wart-on-the-Nose gave way to Flying Cloud.

The tall, fair-haired, blue-eyed missionary in his black suit and black hat became a familiar figure but was quite a contrast to the dark-skinned Koreans dressed in pure white. This difference proved to be something of a nuisance to Sam Moffett. Wherever his evangelistic work took him, when Saturday night ar-

rived he was in the habit of “borrowing” a house, getting out the tin tub he carried with him and filling it with river water in preparation for the weekly scrub. There followed quite a hullabaloo as the Koreans gathered, wetting the mulberry paper windows (which were not transparent) with their fingers and poking little holes—all to discover whether or not the foreigner was white all over.

The Korean name for Dr. Moffett was *Ma-moksa* (Pastor Moffett), but the Korean Christians came to call him “the looking-up-the-road man.” And certainly he was that when, six years after his arrival, he stood on old King Kija wall behind his house and told his broker to buy all the land to the opposite hill a half-mile away.

In 1895 that seemed a foolhardy thing to do—but it turned out to be farsighted. As the years passed, the entire 110 acres became filled with schools, academies, a college, a theological seminary, Bible institute, hospital, churches, and industrial shops.

Charles Moffett and his father were correct in their premonition of 1938 that they would never see each other again. A year later in Moga, Punjab, India, Charles received the cablegram. It came just before a special service in which Charles was commissioned to take charge of the whole district. Dr. Frank Llewellyn told the other workers the news, saying, “As one faithful soldier of the cross lays down the standard, another stands ready to take it over and lift it high.”

Charles was not the only son of the Reverend Dr. Samuel A. Moffett to carry on the work he had begun. All five of the boys became missionaries. James, the oldest, is a National Missions pastor in the Wyalusing Valley in northeast Pennsylvania. Charles, the second, now on furlough from India, is assistant minister in Louisville, Kentucky. Sam

“Junior” is now in the United States teaching and preaching, before returning to the mission in Korea. Howard, a medical missionary, is spending two years in Chicago, studying internal medicine before returning to Korea. Tom, the youngest, has recently accepted a call to a church in West Virginia after spending four years at the Mountaineer Mining Mission in the same state. All were born and reared in Pyongyang until they reached college age, when they were sent to the United States.

The decision to enter Christian service was not a foregone conclusion for any of the boys. But from the time they were small children, each one firmly believed that his father would be pleased to have him become a minister, but the missionary never actually said so.

His admonition to each had always been, “Don’t become a minister if you can possibly help it.”

Each found this a little shocking, because they all knew how much the ministry meant to their father. They all had heard him say that he often became tired in the work but never tired of the work.

Jim, the eldest son, said that, as he struggled through his younger years into a faith of his own, there were two steady influences: one was his father’s personality, the way he faced sorrow and danger—he could count eight distinct times when his father had escaped with his life by the skin of his teeth—the way he solved church quarrels and missionary misunderstandings, the love he showed for all, the way he always put first things first, the way he never raised an unnecessary issue and never compromised on a basic one. The other influence that Jim remembers is the vitality of the young Korean Church which was strong because it was from the beginning a self-supporting, self-propagating church, just as it was a praying, Bible-studying, witnessing church.

Charles said of his father that he was



A houseboat consisting of two rooms built on flat river boat with thatch roof provided delightful summers for Moffetts.

“Don’t become a minister if you can possibly help it,” Samuel Moffett told his five sons. But none of them could help it—all became missionaries.



Intense interest in the industrial worker directed Tom, youngest son of Dr. Moffett, to Mountaineer Mining Mission upon completion of seminary training. Now pastor of once-wealthy 100-year-old Second Church, Wheeling, West Virginia, he seeks to serve an interracial industrial community. A navy ensign during World War II, father of 3-year-old daughter, Rev. Thomas F. Moffett is pictured teaching communicants’ class.



Medical missionary Howard Fergus Moffett M.D., was in charge of 100-bed Presbyterian Hospital and 900-patient leprosarium in Taegu, Korea, when war broke out. Evacuating his family to Japan, he was given an assignment with 5th Air Force to get back to his hospital. Again forced out by Communists, he returned to the U.S., is studying internal medicine preparatory to returning to Korea with his wife and four children.

“a great spiritual giant who had the keenest understanding of the teachings of Christ and their application to everyday life, so that it blossomed forth in the details of his everyday living with such genuineness and joy that he was a walking demonstration of what Christ meant when he said, ‘I am come that ye might have life and that ye might have it more abundantly.’” Dr. Moffett believed in fun, laughter, and jokes, and was himself a great practical joker, and he never enjoyed a prank more than when it backfired and he became the victim.

For dinner parties in Korea, Dr. Moffett had a set of practical joke equipment to use on unsuspecting guests, such as a fork with rubber prongs, a piece of tin like a blot of ink to place in front of an ink bottle, a rubber disc to place under a dinner plate to inflate by remote control at the proper time to make the plate jump or tilt, and a piece of cotton to place in the meringue of a lemon pie.

There was a set of water glasses. Concealed in the design of one glass was a small hole so that when one of the boys would drink, water would drip down the front. The children enjoyed the joke over a period of years, and finally, to the intense delight of their father, summoned up enough nerve to switch the

trick glass to Dad’s place.

In spite of devout parents, Howard (next to youngest boy) says he never was a particularly good child, and obedience came with the utmost difficulty. He recalls his first furlough in 1921 in the United States at the age of five, when his father sternly reprimanded him for standing on the streetcar seats to look out the windows, and after reluctantly sitting down, bursting into song with “Trust and obey, for there’s no other way . . .” to the amusement of the other passengers.

At the ages of six and five, Sam and Howard were continually wrestling and scrapping with each other all through the first furlough. In later years, relatives confided that their only recollection of the visit was of the two boys under the table or behind the couch in “friendly” combat. “Actually,” said Howard, “I think I was just trying to get back at Sam for having fed me ink and dead flies at the tender age of fourteen months.”

Although Korean bedtimes were early and rigidly enforced, playtimes in childhood were rather carefully supervised, and community children were given the freedom of the Moffett yard.

“As I look back,” Howard recalls,

“upon the almost nightly soccer and football games we played in the large combination living- and dining-room of our semi-Korean style home in Pyongyang, with Father (reading in his rocking chair, providing a useful obstruction to dribble around or use in a screen play), I marvel at his patience and good nature. How he stood it is more than I can understand.”

But there was a time when Mrs. Moffett was concerned about her “rough boys” and imported a girl cousin, for a couple of years, to act as a “softening influence” in their home life.

“But Father and Mother were both fond of sports,” Howard says. “He refused to subscribe to a newspaper, because he felt he might spend too much time reading it when there were more important things to do. But he sorely missed the sports writeups particularly during the major-league baseball season.”

“Another missionary, C. L. Phillips, once ran into Father in the Presbyterian Foreign Missions’ offices in New York when both were on furlough. Father asked Phillips if he were busy that afternoon. Phillips hesitated a moment and then mumbled that he was afraid he was busy. Father said, ‘Oh, that’s too bad.



After being arrested by Communists, tried, and released, Sam made a dramatic exit from China with his wife. He had taught at the Nanking Theological Seminary. During the past year Sam was visiting professor of ecumenics at Princeton Seminary and also spoke on Foreign Missions in the churches in the Philadelphia Presbytery. Rev. Samuel Hugh Moffett, Ph.D., author of "Where'er the Sun," expects to return to Korea in 1956.

Charles plays game of dodge ball at Vacation Bible School at East Chapel, the suburban extension of the Fourth Avenue Church, Louisville, Kentucky, where he is assistant pastor. Rev. Charles Hull Moffett spent 15 years as a missionary in charge of evangelistic work in Ferzepore, Punjab, India, in a parish covering 6,000 square miles, was caught in the riots of 1947. He hopes to return to India with wife and five children.

Raising gladioli is Jim's hobby. At present he and his sons—he has four children—are crossfertilizing their flowers with wild stock from Okinawa. One year youth group raised 10,000 gladioli, made \$800 to finance trips to camps and conferences. The Rev. James McKee Moffett serves three National Missions Churches in northeast Pennsylvania—Campton Community, Rushville and Stevensville Presbyterian Churches.

I'm looking for someone to go out to Yankee Stadium with me.' Phillips, who had been contemplating a secret solo flight to the ball park himself, quickly decided that his 'other engagement' was not too pressing, and the two of them had a wonderful time at the game."

Along with athletics, all the young Moffetts were encouraged to do as much good reading as possible. Since books were not always easy to come by in Pyengyang, their mother had carefully built up a large library which covered the four walls of a large room from floor to ceiling and contained everything from *Alice in Wonderland* to *The Rise of the Dutch Republic* in three volumes.

The boys were taught to eat what was set before them. To be sure, they only had to eat small portions of foods they didn't care for, but the Reverend Samuel Moffett believed one could learn to enjoy any wholesome food. When Howard was still young enough to be in a high chair, he certainly did not like oatmeal for breakfast, just as Jim hadn't liked cooked carrots and Sam hadn't liked onions (they do now). But the oatmeal dislike was a direct blow to their father's pride in his Scottish background. The conflict waged for some time, until Howard evidently

thought he had found the knockout punch. One morning, he picked up his bowl of oatmeal and turned it upside down on his head. As the cream and oatmeal streaked down his face, he grinned with victory. The older boys thought a knockout had actually been scored. For a minute their father hesitated and seemed at a loss as to what to do. Then he went to the kitchen and returned with a full bowl of oatmeal and, after several more attempts, Howard learned that dumping his bowl only produced more from the kitchen, resulting in his having ultimately to eat more oatmeal than if he had eaten his first serving without objection.

Some years later Charles recalls helping Santa Claus prepare a red bicycle for presentation with a big sign on it that read FOR TWO BOYS WHO LIKE OATMEAL AND ONIONS. "I never really agreed or could appreciate this particular discipline," Charles wrote, "until I went to Peking for the Scout Jamboree and we were served cabbage soup three times a day to the disgust and hunger of most of our troop. They spent most of their extra cash on store food, while I really enjoyed the soup and was grateful to Father for the discipline, when I had my money for other things during the sightseeing trips

following the jamboree."

Along with his keen sense of values and his understanding of boys, Dr. Moffett was a lover of nature and animals. As they grew up, the boys had some twenty different kinds of pets. Visiting pastors, as they watched the boys feeding their current quota, were sometimes reminded of the eleventh chapter of Isaiah: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them." Pets included a dog and several cats eating from the same dish, feeding peaceably with pigeons and rabbits, Jim's donkey named Blacknose, and for a while a bear which Charles received as a present on his eleventh birthday.

"Many were the lessons of appreciation we learned walking around the yard in Pyengyang on a Sunday afternoon," Charles writes, "with Father peeling and slicing apples for us while we looked for the first ripe strawberries, signal of the opening of barefoot season for Moffetts. What fun it was to search for the first violet of spring, to examine the beauties of a tree peony, to watch a bee work its way to the heart of a flower, to

(Continued on page 26)

Guide Book of Free Men

One of the greatest stories of human history is that of the transmission of the Bible. It is this story that is told in the film *Our Bible—How It Came to Us*, prepared by the American Bible Society

THIS motion picture, documenting the conflict, martyrdom, labor, and faith that brought us our English Bible, was produced by the American Bible Society.

The first tentative draft of *Our Bible—How It Came to Us* was written at least ten years ago. Since then it has gone through many revisions. Written in the main by the Bible Society staff, it has benefited by much expert advice in the fields of church history, Christian education, and visuals for church use.

Throughout the making of the film by Caravel Films, Inc., New York City, authenticity was the watchword. Each of the some 250 actors (members of the Screen Actors Guild) was chosen for facial characteristics. Costumes and appearance of buildings were considered with care. Original manuscripts and Bibles were used wherever possible: many from the Society's own extensive collection, notably the Coverdale Bible printed in 1535; the Geneva Bible (1560); the King James (1611 edition); and others from the New York Public Library, the Metropolitan Museum, and the Cloisters.

In the new film, *Our Bible—How It Came to Us*, the "hero" is a book, the Book without which, according to George Washington, "it is impossible to rightly govern the world."

The motion picture tells the story about a book that has stacked up more editions in more languages than any other. It has been sold and given away more than any other book. Great prices have been paid for fine, historic Bibles. In 1926, Dr. Otto F. H. Vollbehr of Berlin bought a Gutenberg Bible from the Benedictine monks in Carinthia for approximately \$305,000. This handsome, perfect volume, printed on vellum and bound in white calf, was acquired by the Library of Congress in Washington, D. C., along with 3,000 specimens of fifteenth-century printing in 1930 for \$1,500,000.

The first Bible printed in the United States was in Indian language. It took more than three years, was published in 1663 on a press brought by ship from England to Cambridge, Massachusetts. Now a collector's item, only a few of the edition of 1,000 remain.

The words of the Bible are cut in stone on our buildings. Painters from Giotto to Rouault have drawn their subjects from the immortal stories it tells.

The film *Our Bible—How It Came to Us* has a running-time of one hour and a half. It may be rented in continuous form or in three parts, each running for approximately half an hour.

Part I is concerned with the formation of the Bible. We see the synagogue in the time of Jesus and the manner in which the scrolls of divinely inspired history and prophecy, songs, and wisdom of the Hebrew people were kept. These were the books of the Old Testament. They were written in Hebrew, read in the synagogues of Galilee and Judea in Aramaic, the local language of Jesus's day. But even before his time they had been translated into Greek and used by Jews in the Mediterranean world in Egypt, Mesopotamia, Asia Minor, Greece, and Italy.

The film portrays the manner in which Paul's letters were written. We see Paul in Corinth at the home of Aquila and Priscilla as Timothy arrives from Thessalonica. The Thessalonians were disturbed by false charges about Paul; others were busybodies and idlers. There was concern over those who had died. They needed Paul's encouragement and counsel, and to them he wrote the Epistle to the Thessalonians.

In the same way Paul wrote letters to the Galatians, the Corinthians, the Ephesians, the Philippians, the Romans, and others. Soon copies were circulating among the churches.

As time went on, there remained fewer and fewer of the disciples who had witnessed the life and Resurrection of

Jesus. Differing accounts and traditions began to appear. Finally the physician Luke, companion to Paul, set down a careful account in one book. He drew upon the book of Mark, the first of the Gospels, and upon his own experience and memories, his talks with other disciples, and his travels in Palestine. Luke also told the story of the spreading of Christianity and founding of many churches, in the Acts of the Apostles.

Little by little the judgment of the churches, guided by the Spirit of God, drew together a collection of the writings that testified most surely to Jesus Christ, to his life, to his authority, and to his influence among men. By the fourth century there was universal agreement upon the "canon" or list of accepted books—the New Testament—which, added to the Old Testament, made the Bible.

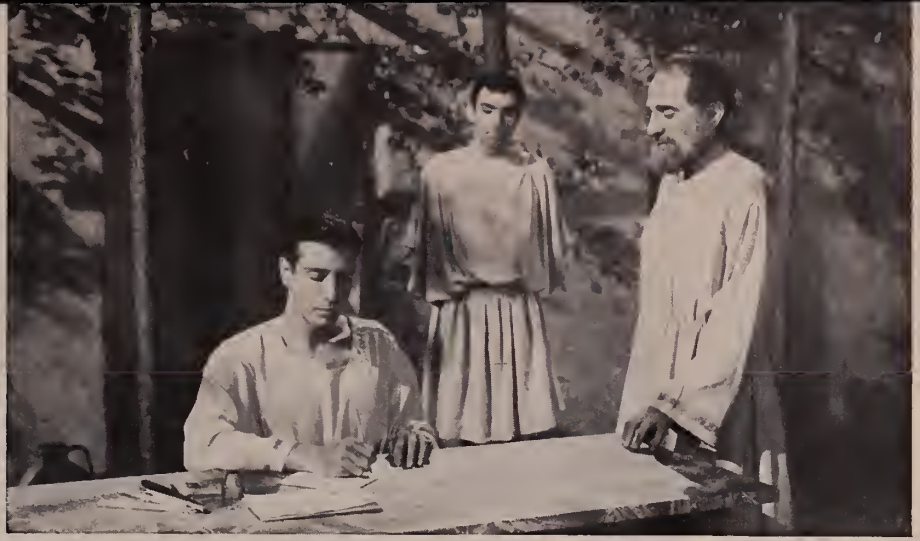
Part II of the film portrays the spread of the Bible across Europe. At first this was accomplished entirely by handmade copies. In an ancient effort at mass production, a single reader would read a passage aloud as a roomful of scribes wrote it down. Soon scrolls gave way to the practice of sewing folded sheets into a "codex" which was more convenient.

Many translations were made—most important at this time—into Latin, the language of law and government in western Europe. Jerome, a Christian scholar, went back to the earliest Greek and Hebrew texts, took twenty years to produce the Latin Vulgate, one of the greatest translations of all time.

In the fourteenth century Oxford scholar John Wycliffe gave major impetus to the translation of the Bible into English. Copies were made by hand and circulated in secret, selling for the equivalent of several hundred dollars in today's money. One farmer paid a load of hay as rent for a copy of the New Testament for a single day's use.

Part III begins with the invention of movable type by Gutenberg in 1450 and the printing of the first Bible in the Latin

Part II



Paul dictates a letter to young church in Thessalonica, assuring members that there is abundant cause for thanksgiving in spite of the persecutions they are enduring.

of Jerome. It was then decorated by hand. Within the next fifty years, translations of the Holy Scriptures were printed in six languages and in eight more by the end of the century.

But until the middle of the sixteenth century, translation of the Scriptures into the common tongue remained precarious business. Martin Luther did his translation in German in his hideaway in the Wartburg Castle. William Tyndale left his native England to work in the freer atmosphere in Germany. In 1525 in Worms, 3,000 copies of Tyndale's translation of the New Testament were smuggled into England, and for ten years every copy found was burned. Tyndale himself was betrayed, arrested, and burned at the stake.

The film tells of the final lifting of the ban, the printing of the Great Bible in 1539, the Geneva Bible in 1560, and the Bishop's Bible in 1568.

In sixty years the English Bible changed from a handwritten book, secretly circulated, to many editions of printed translations.

By the early years of the seventeenth century the English language had changed to the point of requiring a new translation, and King James authorized it. By 1611 forty of England's most learned scholars had produced a translation that soon took first place in the hearts of the English people and has held that place for more than 300 years.

However, as the language continued to change, as meanings of words were no longer the same, and as hitherto undiscovered Greek manuscripts were found, it became apparent that again a new translation was needed.

The film *Our Bible—How It Came to Us*, which tells the complete story through the American Standard Edition in 1901 and the Revised Standard Version in 1946 and 1952, may be rented from the American Bible Society, Department of Visual Materials, 440 Fourth Avenue, New York 16, N.Y.



The *scriptorium* was a fourth-century attempt to meet a growing demand for the Bible. Scarce and expensive, these copies were treasured in libraries of the rich.



With the invention of movable type by Johann Gutenberg five hundred years ago, it soon became possible for the common man to purchase his own copy of the Holy Bible.

WORLD COUNCIL'S HANDYMAN

A youthful pastor is
Master of **A**rrangements
and **D**octor of **D**etails
for the Evanston Assembly

By Henry L. McCorkle

In exactly three weeks, an event described as the largest and most complicated international gathering ever planned will be under way in Evanston, Illinois. As most Americans—and in fact most of the world's Christians—know, this meeting is the Second Assembly of the World Council of Churches.

Even to the most casual observer, the preliminary statistics on the Evanston Assembly should be impressive. If attendance figures come anywhere near expectations, Council business, worship, and popular meetings will be conducted before a total audience of approximately a quarter of a million people. A team of at least four hundred press, radio, and TV reporters and editors will transmit Assembly actions to millions of people on every continent. And from 161 different churches in at least forty-four

different nations will come the hundreds of official delegates, accredited visitors, and staff personnel. This "official family" will number at least 2,200, of whom 1,600 will be guests from overseas.

Almost all of these overseas visitors are "VIP's" in the fullest degree. Some are already in the United States for such meetings as those of the World Presbyterian Alliance and the Anglican Congress. Other churchmen and women are arriving daily in different ports of entry. In some cases, these church leaders do not speak English and have never been in the United States before. They especially must be met with traditional American friendliness and hospitality by people who speak their languages and be shown the way to Evanston and the campus of Northwestern University, where most of the meetings will be held. And, of course, it goes almost without saying that these guests and the rest of the official family will be supplied with housing and meals and adequate transportation and translation facilities during the Assembly.

Since the Northwestern campus is in two parts, a belt of buses must be provided to take participants the two miles from the main campus to McGaw Hall, where the business sessions will be held. This operation alone will cost some \$10,000. For ease in communication, the three official languages—French, English, and German—will be used throughout the Assembly. A battery of forty-five interpreters will provide simultaneous translations in the three tongues over 1,500 small individual portable radios supplied by International Business Machines. All stated speeches and sermons will be mimeographed in the three languages and prepared for release by mechanical collating machines and electronic staplers supplied by A. B. Dick Co. Six tons of mimeograph paper, 3,000 stencils, and 375 pounds of mimeograph ink have been ordered for speeches and press releases. It is no wonder that the budget for the Assembly will run close to \$450,000.

As these are but a few of the major and minor details connected with the forthcoming Evanston Assembly, the question next arises: who is the person most responsible for the planning and execution of this tremendous operation? And the answer is: a thirty-six-year-old Presbyterian U.S.A. minister from Long Island, New York, who also happens to be the pastor of an interracial church in the Presbytery of Brooklyn-Nassau.

The Reverend Robert S. Bilheimer has naturally had able and hard-working help from many quarters in setting up the Evanston Assembly. The American and overseas staffs of the World Council have labored many months on the job, aided by American denominations. Near the scene of the world gathering, the Chicago-Midwest Area Assembly Com-

mittee is handling details on the Soldier Field mass meeting August 16 and Midwest public relations. The Evanston Committee of 100 is taking care of local arrangements, among other responsibilities. And the staff of Northwestern is preparing the University campus for this great peaceful invasion. But, as executive secretary for the Assembly, slim, quiet Robert Bilheimer is the chief coordinator—and handyman—for the meeting.

During his considerable travels this year on Assembly business, Bob (as he is usually known) carries with him a "black book." In reality a plastic notebook cover purchased at Northwestern, the black book contains thirty-four pages of tightly typewritten notes and instructions on everything from multilingual hymnals and foreign typewriters to seating arrangements at McGaw Hall and health services at the Northwestern Infirmary. These pages, typed by Bob himself, are the blueprint for Evanston. And after looking through the black book, one can understand why Bob's boss, World Council general secretary Dr. W. A. Visser 't Hooft, calls the young pastor-secretary an "astonishing organizer of ecumenical assemblies."

This exacting attention to minutiae and obvious like for planning everything from a 100,000-person worship service to a thirty-member weekend retreat might lead one to believe that Bob Bilheimer is either an officious busybody or a rather detached theoretician. He is neither. In fact, he seems more like an affable, easygoing, young college professor than either a pastor or world church administrator. Add to this impression the facts that he has a petite and pretty wife and three handsome sons, that he has written or edited six books in the past eight years, and that he added two rooms to the Bilheimer home in Lynbrook, Long Island, and you wonder if this is the man who is largely responsible for planning arrangements for the world's greatest church meeting.

Bob Bilheimer has always believed in working hard. With the exception of a few months in the 'forties, he has always held at least two jobs. And although he is a staunch Presbyterian, he has been associated for more than half of his years with interchurch movements, starting with the YMCA when he was a boy.

This was not unusual, for his father, now dead, was a career official with the "Y." At Yale, where Bob took his undergraduate training, he was president of the University Christian Association and active in the New England Student Christian Movement. He also worked on campus to help pay his tuition costs.

Following graduation, he became associate secretary of the Student Volunteer Movement and entered Yale Divinity School. He worked three days a week in New York for the SVM and

spent the rest of the time at seminary.

When he took the Student Volunteer post, he had as his secretary a pert, dark-haired young woman from the Bronx who had just graduated from New York University. The young lady had also been active in Christian Association work and had hoped to become either a director of Christian education or a missionary to China. But when she saw Bob, Dorothy Bilheimer says, "I was determined I was going to marry him some day." She told a friend at the office that Bob would invite her out to dinner within a week. He did. Six months later they were engaged, and in June of 1942 they became permanent dinner partners. Dorothy stopped work in May, but Bob says, "She was the best secretary I have ever had—and the best wife, too."

The next couple years were hectic for the young couple. Their first summer of married life was spent in a broiling attic apartment near the seminary in New Haven. In 1944 Bob's mother died, and he decided to accelerate his seminary training by attending summer courses at Union Seminary in New York. In August, their first son, Robert, was born the day Bob completed his exams. "It was close timing," Bob recalls. "I handed in my last exam on the way to the hospital with Dorothy."

That year also, Bob became executive secretary of the Interseminary Movement at a salary of \$3,300 a year. He was graduated from Yale Divinity School in the spring of 1945, ordained into the Presbyterian ministry. The Bilheimers moved to a two-family house in Queens Village, Long Island, and Dorothy joined the Hollis Presbyterian Church (John M. Currie, pastor), and the Bilheimers settled down to a quiet suburban existence broken only by Bob's trips for the interseminary organization.

But that same year a chain of events began which were to change Bob and Dorothy's lives. In January of '45, a group of Negro Presbyterians began to form a congregation in Cedar Manor, Long Island. In April this group of some seventy-five members was organized into the Westminster congregation by Brooklyn-Nassau Presbytery. They met in an undertaker's parlor, under the direction of their session moderator, John M. Currie, pastor of the Bilheimers' church.

The first objective of the Westminster members was to find a regular place of worship. The most logical place was the twenty-five-year-old Cedar Manor Presbyterian Church. The small white congregation of Cedar Manor Church was not especially excited about the prospect, but they agreed in August to let Westminster Church use their building on Sunday afternoons. Westminster called a supply minister, and the two congregations continued side by side



The major part of the Bilheimer family (from left, Dorothy, Bob, Richard, and Robert) look at grounds of New York's Riverside Church prior to dinner given in their honor by Bob's church. Left at home were youngest son, Roger, one, and the Bilheimer's schnauzer dog, Pepper, who is "most difficult" member of family.

until February of 1946, when Westminster's supply pastor left.

Westminster moderator Currie began looking hurriedly for a fill-in minister. He knew that Bob did a lot of traveling, but thought Bob might fill the pulpit for a Sunday or two. Bob was in California, but Dorothy telegraphed him the request. Bob had never heard of Westminster Church, but he agreed to take the service on March 6, 1946. He did, preaching his first regular sermon and conducting his first Communion. "I was scared to death," Bob says. But the Westminster congregation liked him and he them. And he's been there ever since.

The Reverend Robert Bilheimer started at Westminster with a congregation of around eighty, a temporary building, a budget of less than a thousand dollars a year (Bob got ten dollars a Sunday to start), and a \$10,000 debt.

Today Westminster Church has a con-

gregation of some 450, a completely remodeled and refurnished building with a new organ (total cost, some \$40,000), a \$14,000 annual budget, and the old \$10,000 debt gone. But it hasn't been easy.

In the winter of '46-'47, after months of tedious and often heated negotiations between the Cedar Manor and Westminster congregations and the presbytery, the two congregations were merged by the presbytery despite some opposition by Cedar Manor.

On the first Sunday after merger, when Westminster members began arriving to arrange for Sunday school, the white frame church was a mess. Somebody had come in, ripped curtains, overturned bookcases, wrecked one piano, and damaged another. The pulpit was overturned, and the large, old, pulpit Bible was gone.

(Continued on page 24)



NEWS



The Church and DP's: A New Opportunity

It is no news to most Presbyterians that they—individually and collectively as a Church—have played a leading role in America's Christian service to "hot" and "cold" war victims during the past decade.

In the years immediately following World War II, Presbyterians raised more than \$25,000,000 for overseas relief and rehabilitation work through the Restoration Fund. Since 1949, they have continued this service through the One Great Hour of Sharing. This year, the Presbyterian One Great Hour total since '49 will undoubtedly go over the five-million-dollar mark. In addition, Presbyterians have donated hundreds of tons of clothing, foodstuffs, and equipment for use overseas.

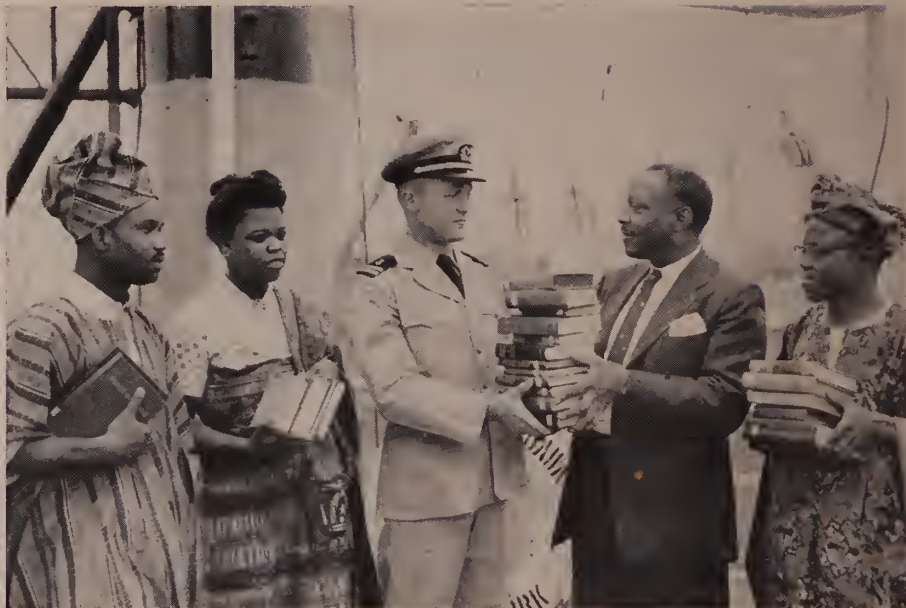
Of necessity, these significant accomplishments have, for the most part, been impersonal. The individual donor or the concerned congregation has rarely had the opportunity to see specifically what his gifts have done to help others. The only general exception to this fact is the Presbyterian family or congregation which has sponsored displaced persons.

In the past five years, under the terms of the United States DP Act, some 2,000 Presbyterian churches have sponsored almost 6,500 DP's through the Church's Committee on Resettlement Services at an average cost of thirty dollars per refugee.

This record means that the Committee, now under the direction of Miss Margaret W. Gillespie, has so far helped to resettle DP's at a per-capita expense lower than that of any other denominational agency.

The old DP Act has run out and has been supplanted with a new three-year Refugee Relief Act, which went into effect August 7, 1953. The new act calls for the resettlement of 209,000 qualified Iron Curtain refugees on a nonquota basis. Because of complications in the original act passed by Congress, these refugees have not yet begun to enter the country. The complications have now been taken out of the act, and thousands of these refugees are being carefully screened for entrance into the United States.

Their immediate need is for specific



African students take part in ceremony on *S.S. African Dawn*, marking shipment of 50,000 books to their homeland. Second from right is the Reverend James Robinson.

job and home assurances from Americans who want them to have a new life. They must have visas to enter the United States. In order to get their visas, they must have jobs, housing, and transportation assured as soon as possible. And this is where the church people of the United States can again render invaluable service.

The Presbyterian Church's Committee on Resettlement Services is prepared to handle the resettlement of 4,000 refugee family units in the next two years (the life of the current bill). Last month Miss Gillespie reported that the Committee had some 500 family-unit histories already available for interested individuals and congregations.

"We hope that churches will find as soon as possible the families they would like to sponsor, and arrange for assurances," Miss Gillespie said. "Getting visas is our real problem. There is a delay between the filing of assurances and the receiving of visas," she added, "If we don't get our assurances in early, we may not get our families. We have had an excellent response so far from new churches and from churches who have taken families before, but we hope that churches in every presbytery will take advantage of this new opportunity for service."

Center Ships 50,000 Books to Africa

The Morningside Community Center of New York City, a Presbyterian-related settlement house which Dr. James H. Robinson directs in connection with his work as pastor of the Church of the Master, recently sent its first shipment of books to Nigeria, the Gold Coast, and Liberia. Fifty thousand volumes, collected by high-school and college students from all over the United States, made up the "Books for Africa" shipment. Presbyterian U.S. and U.S.A. students from the colleges and universities of Texas collected over 30,000 of them and raised \$4,000 to help send a librarian to West Africa for a year.

Forty thousand more books are in process of being screened and packed for the next shipment, which will be sent this month. Farrell Lines, one of the largest shipping concerns in the country, is carrying the books freight free as its contribution.

Dr. Robinson will travel in Africa south of the Sahara for ten weeks this summer. Among the countries he will visit are Nigeria, the Cameroun, Liberia, the Gold Coast, the Belgian Congo, and the Central Africa Federated States.

1,700 Attend Third Assembly of Westminster Fellowship

THERE was no doubt about it. The 1,100 young delegates—plus almost 600 advisers—to the third Westminster Fellowship National Assembly were in earnest about their Assembly theme: "Our Christian Witness." As they thronged onto the campus of the University of Illinois at Champaign-Urbana on June 30, they looked like any group of carefree, attractive young Americans: the girls in their bright summer dresses and ballet shoes, the boys mostly in T-shirts and slacks—with a few sartorial pioneers in Bermuda shorts and argyle socks. Everywhere there was typical teenage banter and high spirits. But from the opening convocation to the closing address by Dr. Eugene Carson Blake, a mature concern for worship and thinking about one's faith was the order of the day in the new-type Assembly.

The youthful Presbyterians evidenced their enthusiasm by crowding the University auditorium for morning and evening convocations; by intelligent participation in discussion groups; by singing at services and in meal-lines; by thoughtful concentration on addresses. The blistering heat, full program, and long trudges between buildings left many of the 500 adult advisers limp. But free time found the youngsters busy at one or another of a wide range of activities. They formed a 150-voice choir, published a daily mimeographed newspaper, joined an audio-visual workshop, attended leadership-training meetings, squaredanced, swam, or played a variety of sports. Then, late in the evening, the delegates scattered over the campus for talk-it-over sessions.

As at any conference, there was the impromptu swapping of ideas and making new friends from farflung places—on an international scale at WFNA because of the presence of fifty-three students from abroad. Perhaps the most poignant introduction was between Solomon Saprid and the Reverend Henry Bucher, associate secretary of missionary education, Board of Christian Education. As a guerrilla lieutenant in World War II, Solomon, with his soldiers, had rescued Mr. Bucher and members of his family from a concentration camp in the Philippines just a few minutes before they were to be executed. At the meeting there were continual encounters with friends of long standing, such as the meeting between two Japanese students, Teruko Ohashi and Zenro Osawa, who hadn't seen each other since they were small children.

The Assembly reflected the serious intent expressed by two youth leaders at the opening convocation. The initial remarks of Moderator Clara Joe Minarik

of the WF National Council clearly outlined the reasons for holding the Assembly. "If we accept our witness to Christ as a duty, a moral obligation, it can easily become a chore," she said. "On the other hand, if we witness to the one hope that belongs to our calling, it is more likely to become a challenge. The mission of Christ's Church in the world today includes each one of us. As young people, we must rethink our Christian witness and its meaning in our lives. Do we go about it as if it were a chore or a challenge?"

The chairman of the Assembly Planning Committee, Stanley Schmidt, also stressed the purpose for bringing the 1,691 young people and their advisers to Urbana: "The goal of this National Assembly of Westminster Fellowship is to become aware of the responsibility of the church in the world; the role of each delegate is to become aware of his responsibility in the church."

Bible study stressed

Bible study and small-group discussion were emphasized on the Assembly program. Every morning after breakfast each delegate slipped away to his room

or perhaps a shady spot under a tree for individual Bible study, the first step in the morning-long process of re-examining passages from Acts. For a corporate study of the "Early Christians' Witness," the delegate then joined his discussion group of eight to fourteen young persons of similar interests: high-school students, college freshmen-to-be, collegians, or employed young people. These groups included adult WF leaders, community representatives, and overseas students to give the various viewpoints in the Christian community. Except for high-school Bible study, all leaders were young persons, especially trained by a corps of experts. The Assembly convocation of all 108 discussion groups followed, with a Bible lecture by Dr. Joseph M. Gettys, minister of education at the First Presbyterian Church (U.S.), Dallas, Texas.

Late in the afternoon, the discussion groups met again to thrash out the problems of everyday witness, based on the morning's study. The groups, representing a wide variety of geographical, social, economic, and racial backgrounds, usually managed to come up with workable suggestions about topics such as WF programming, how to handle social drinking, and fraternity hazing. By July 6, most groups had talked over the various aspects of the Christian witness: how



Worship periods, evening programs for delegates to third Westminster Fellowship National Assembly were conducted in auditorium of University of Illinois.



On opening evening of Assembly delegates gathered on lawn in front of auditorium to hear concert in their honor presented by the band of University of Illinois.



Fellowship team from two National Missions stations in the Southwest rehearses play "Beyond Good Friday" prior to presentation at evening program of Assembly.

to know when God is speaking; the cost of discipleship; the relationship of the Church and politics. A precis of the questions was referred to the WF National Council for further deliberation during its July 7-11 meeting at Urbana.

Other activities (designed to acquaint the delegates with the work of the Church) were the Board and youth synod displays; the religious movies; talk-it-over sessions; counseling for church vocations; the Westminster Bookstore; and National and Foreign Missions gift shops.

Participants in various phases of the program, staff members, and guests took part in the 50 WFNA radio and television programs over stations WDWS, WILL, WKID, and WCIA-TV.

The Assembly program was originated and developed by a committee of six young persons, appointed by the 1952 WF National Council. Members of the Assembly Planning Committee were chairman Stanley Schmidt of Sioux City, Iowa; Richard Callender, La-Grange, Illinois; Anne Downing, Circleville, Ohio; Don MacInnes, San Diego, California; Bruce Rigdon, Oxford, Pennsylvania; and Rocelyn Roney, Lawrence, Kansas. Throughout the period of planning, the committee was assisted by the Reverends Maurice D. Bone, Franklin P. Gillespie, and Harold G. Vielman, of the Board of Christian Education.

In the evening

Through worship, addresses, music, and drama, the evening convocations heightened the spiritual emphasis of the day.

Speaking on "Trouble Is Your Business," Dr. Charles T. Leber, general secretary of the Board of Foreign Missions, interpreted for his young audience the world mission of the church today. "Christians are in trouble, thank God. It is the strength and not the weakness of Christianity that is causing trouble," he stated. "When you challenge the status quo, you are bound to get into trouble. How can any church living in the midst of corruption, racial segregation, and economic injustice keep out of trouble? Trouble is your business because you are a Christian."

After outlining the world situation in which people are demanding freedom, equality, and the death of colonialism, Dr. Leber observed that they are asking that "injustice shall be changed to justice; inequality to equality; hate to love; war to peace; and sons of men to sons of God." This movement does not stem from Communism, he said, for "the most unrevolutionary people are the Communists," who perpetuate injustice, oppression, and loss of freedom. In reality,

the redeeming power and love of Jesus Christ is the revolutionary force in our world. Because his redemption is our only hope, Dr. Leber reiterated that "trouble is our business."

A moving moment that left the convocation hushed was Dr. Leber's concluding prayer, written by an imprisoned German student pastor who later died for his faith: "O God, help me to pray and to think only of thee. I cannot pray alone. In me there is darkness, but with thee there is light. I am lonely, but thou leavest me not. I am restless, but with thee there is peace. In me there is bitterness, but with thee there is patience. O heavenly Father, thou knowest the way for me. I praise and thank thee for the peace of the darkness of the night. Amen."

Professor Alexander Miller of Stanford University, Palo Alto, California, discussed "God's Problem—The American and His Money." "In the Bible true spirituality is not a pious indifference to the material but its godly and proper use," he remarked; "part of the struggle which the prophets waged was a struggle against the kind of piety which wanted to substitute spirituality for the holy handling of material goods. But," he went on, "just as the love of money is the root of all evil, so the use of money is the test of all good. The conscience of the church has always been uneasy at this point, but in our day it needs to be a good deal more uneasy than it is."

Other evening convocations included a conversation between Dr. Francis P. Miller of Virginia and Congressman Chester E. Merrov of New Hampshire on "The Young Christian Looks Forward to Political Responsibility"; presentation of the drama *Prelude to Reprieve*; and a "Witness Through Music," presented by the Assembly choir, under the direction of Dr. Hayes Fuhr of Hastings College, Hastings, Nebraska.

Delegates tour country

Trips to and from WFNA gave many delegations a chance to sightsee and visit points of particular interest to Presbyterians. Probably the most extensive trip was made by forty-four delegates from Oregon, Washington, and Alaska. The Reverends Robert R. Marquis of Centralia, Washington; Harold E. Penhalurick, of Bellingham, Washington; and Robert S. Vogt of Milwaukie, Oregon, were the advisers. Leaving Spokane on June 25, the group toured Minneapolis and Chicago before reaching the Assembly. On the return trip, they stopped off at New Orleans, San Antonio, National Missions stations in Arizona and New Mexico, San Francisco, and Los Angeles before arriving home on July 21.

World Council Hymn Chosen

"Hope of the World" (see page 2), written by Dr. Georgia Harkness, has been chosen by the Hymn Society of America from approximately five hundred new texts submitted at its invitation in recognition of the Second Assembly of the World Council of Churches, Evanston, Illinois, August 15-31.

Dr. Harkness is an ordained Methodist minister and is the author of seventeen books in the field of religion. She has been actively associated for a number of years with the ecumenical movement, and has been officially related to the world conferences at Oxford, Madras, Amsterdam, Lund, and Evanston. At the present time, Dr. Harkness is Professor of Applied Theology at the Pacific School of Religion, Berkeley, California.

"Hope of the World" has been published along with ten additional hymns, in pamphlet form by the Hymn Society. The pamphlet, entitled *Eleven New Ecumenical Hymns*, contains both words and music and is available at low cost from The Hymn Society of America, 297 Fourth Avenue, New York 10, New York.

The Church in India: Evangelism Checked

Ever since India gained her independence in 1947, the going has been getting more difficult for foreign missionaries. Indians for the most part are only too content to have the missionaries engage in medical, agricultural, educational, health, and social welfare work. But they feel that evangelism, one of the foundations of mission work, should be left to Indians. Prime Minister Nehru himself declared his opposition last month to evangelism by outsiders. He believes, as do many government officials, that Indian Christians are better able to instill a sense of nationalism into tribes whose assimilation into the country is far from complete.

The result of this discord between Indians and missionaries has been, in many instances, the refusal to grant or renew visas.

In an attempt to resolve the differences, Indian Christians and missionaries last month proposed setting up a committee to handle problems arising between the mission groups and the government. Dr. E. Stanley Jones, one of those proposing the committee, said that an artificially inspired misunderstanding of the role of foreign missionaries in India had been responsible for the widespread criticism. Meanwhile,

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in New York an agency of the National Council of Churches advised churches not to "give way to a mood of desperation" in dealing with the Indian government. "Rather than emphasize exceptional cases of visa difficulties," the statement said, "our contribution to better understanding between the U.S. and India would be more effective if we show a fair but sympathetic and patient attitude toward India's problems and actions."

The statement pointed out that many denominational mission boards had been successful in obtaining visas for their missionaries and said that a total of 4,683 missionaries now are at work in India, while "only a comparative few" have been denied visas.

India's leaders, the statement added, are struggling with great problems presented by "the immediate need of stabilizing the central government, welding together in common loyalty the various segments of the population, and building for a strong and secure future. There is, in many quarters, a prevailing mood of nationalism that is strongly religious in character," it said. "Some groups regard the work of the missionaries as a threat to the heritage and culture of Hinduism and, therefore, a threat to India herself.

"Also there are Communists in India who never cease to foment strife and dissatisfaction. They try to bring under suspicion all foreigners who come from non-Communist countries."

Segregation in Schools: Churches Speak Up

Now that the Supreme Court has rendered a decision on the question of segregation in the public schools, it is up to the southern states to translate the generalities of judicial opinion into specific action in thousands of school districts. Countering the threats to circumvent the court's ruling were principally the voices of church groups, which almost unanimously supported the decision and called for an end to segregation in all areas of life in the South. The Christian Church—often accused of being a mainstay of segregation—was proving, at least in the preliminary planning stages, to be the champion of racial equality.

Women church leaders from fifteen southern states met in Atlanta, Georgia, and pledged themselves to work for "a Christian society in which segregation is no longer a burden upon the human spirit." In a message to the governors and other officials of their states, the women called the Supreme Court decision "an opportunity of translating into reality Christian and democratic ideals."

At St. Louis, 10,000 delegates to the annual meeting of the Southern Baptist Convention overwhelmingly voted to endorse the ruling and urged acceptance of the decision in the "spirit of Christ." Less than 100 persons voted against the resolution. More than 1,500 Southern Baptist students, meeting at Ridgcrest, North Carolina, took a similar action.

Southern Methodist college students, representing thirteen southern states at a leadership training conference, heartily approved the verdict. They pledged themselves to "take a definite stand on this issue in our local Methodist Student Movement and churches, as well as on a state level."

In Georgia, where opposition has been particularly outspoken, three church groups urged Attorney General Eugene Cook to reverse his position and represent the state in hearings before the Supreme Court next fall. The court hearings will seek to implement the decision. The United Church Women of Atlanta, two committees of the United Church Women of Georgia, and the Christian Council of Atlanta urged Mr. Cook's attendance. The groups proposed that committees of representative local white and Negro citizens be formed to work out methods of implementing the decision and that these suggestions be used by Mr. Cook in the preparation of his brief.

The South Georgia Methodist Conference left it up to members of the denomination to "seek God's will in the whole matter" of the court ruling. While acknowledging "wide differences of opinion," the conference resolution asked Methodists to "bring up all our reserves of faith, forbearance, and good will in relation to this problem."

The New Orleans Council of Churches urged the Louisiana legislature, in implementing the decision, to "exercise clear and calm judgment and Christian good will in all their attitudes and actions concerning this vital matter in accordance with the ideals of our Christian faith."

It was still too early to tell how much of an effect the vigorously worded resolutions would have on congregations throughout the South—and elsewhere in the nation. But it was evident the churches had taken the requisite first step.

Church Colleges: God and Knowledge

Representatives of nearly 500 church-related colleges in the United States met last month to examine the role of their institutions in the educational structure. For four days 700 college presidents, faculty members, and student delegates

met to hear addresses by well known educators and prepare specific recommendations to guide colleges in their on-campus and off-campus relationships.

In the keynote address, a British educator, Dr. Marjorie Reeves, said real academic freedom will never be achieved until the individual and the community of learning are brought together under obedience to God. There have been "disastrous results" to our society, she said, because the pursuit of knowledge and the training of persons to function in society were no longer held together "in the context of Christianity."

Dr. Reeves summarized the "marks of a Christian college" as follows:

1. "Fearless inquiry that follows the clue to truth wherever it leads, yet reverence for the fundamental mystery of the creation. . . .

2. "Humility with regard to our own capacity for knowing the truth . . . yet no cynicism with regard to the intrinsic value of the human effort to know. . . .

3. "Belief in the sanctity of persons and therefore reverence for their integrity.

4. "Willingness to know oneself in relation to others in the sense of learning when to lead and when to follow, remembering always that 'ye are members one of another.'"

Dr. Howard Lowry, president of Presbyterian-related Wooster (Ohio) College, told the delegates that "the church college stands in high treason to its own intelligence if it does not keep its beliefs at center. A church college is not merely a college plus church, chapel, and religious courses," he added. "Its justification lies wholly in its effort to be a Christian community.

"Life is not a fragmented thing of sacred and secular shreds and patches. All of it is sacred." Dr. Lowry said that a church college should aim at being an intellectual community "that puts a price on intelligent and scholarly standards and does not palm off second- and third-rate education in the name of piety."

Turning to the teacher in the church college, Dr. Lowry said he must have a large degree of versatility. At the same time, he continued, the church college teacher must be assured "certain practical amenities of life." These were listed as adequate salary, some free time for research, sabbatical leave, a human teaching-load, and a certain margin of leisure.

"A teacher living on submarginal standards of time and money, anxious about bills," Dr. Lowry said, "is not likely to have his mind free to follow the latest thoughts of Tillich, Barth, and Niebuhr."

Of People and Places



Dr. Rian



Mr. Fisher

● **Presidents elected.** Dr. Edwin H. Rian, formerly vice-president of Beaver College, Jenkintown, Pennsylvania, assumed his new duties as president of Jamestown College, Jamestown, North Dakota, early this month. Dr. Rian succeeded Dr. Samuel S. George, who accepted a call to the pastorate of the First Presbyterian Church of Manhattan, Kansas.

Mr. John A. Fisher, a member of the faculty of Coe College, Cedar Rapids, Iowa, since 1946, has been appointed president of Buena Vista College, Storm Lake, Iowa, effective July 1, 1954. Mr. Fisher succeeded Dr. Henry Olson, who resigned the presidency last year.

● **Teacher honored.** Members of the First Presbyterian Church, New Brunswick, New Jersey (the Reverend G. Hale Bucher, pastor), recently honored Miss Selma C. Erickson, who has taught in the church school for fifty years and has served as superintendent of the kindergarten department for over forty years. Miss Erickson was presented with a bouquet and a citation of appreciation for her services.

● **'Church of the Air' speakers.** Dr. Marcel Pradervand, executive secretary of the World Presbyterian Alliance, will be featured with Dr. Ralph Waldo Lloyd, American secretary and secretary of the Western Section, and also Moderator of the Presbyterian Church U.S.A., on Columbia Broadcasting System's *Church of the Air* program on July 25. The broadcast will be part of the radio coverage of the World Presbyterian Alliance Assembly, which will be held at Princeton Theological Seminary July 27 to August 5.

● **Church school leader honored.** Last month Mr. Ross W. Bushong was presented with a certificate and membership pin of the Board of Christian Education by the session of the First Presbyterian Church, Newell, West Virginia (the Reverend Allie A. Clayton, pastor), on behalf of the congregation. Mr. Bushong, prior to his resignation as superintendent, served the church school for twenty-seven years.

● **Indiana Synod backs fund campaign.** Recently the Synod of Indiana endorsed a request that the 310 Presbyterian churches in the Synod contribute one dollar per member for the years 1956 and 1957 to the Hanover College, Hanover, Indiana fund campaign. The action was taken when an anonymous donor pledged \$300,000 to the fund "conditional on the raising of \$400,000." A successful campaign will enable Hanover to complete its building program, begun in 1946. To date, eleven major buildings have been constructed at a cost of over \$3,500,000, with five more buildings planned.

● **Church presented cross.** A hand-carved teakwood cross was recently dedicated during a worship service in the Sherwood Presbyterian Church, Washington, D.C., and will be placed in a new church building to be erected later on this year. The cross was a gift from members of the Chiengrai Presbyterian Mission in Chiengrai, Thailand, which is under the direction of the Reverend Forrest Travaille. The cross was made in the mission's workshop. Mr. Travaille, who is supported by the Sherwood Church, is supervising the first rural Christian Cooperative Community in Thailand. Three hundred carefully selected Thai Presbyterian families have each been allotted twenty-five acres of jungle land, under the government's homestead law, to be cleared and worked cooperatively. The farmers are taught the most efficient methods of rice planting and harvesting, and how to use modern farming equipment. This group of people is engaged in building a self-supporting Christian school, a hospital, and a church.



The Reverend Carl Gordon Howie, pastor of Sherwood Presbyterian Church, Washington, D. C., with cross made by Presbyterians in Chiengrai Mission, Thailand.

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NEWS

For the Record

ANNIVERSARIES:

One hundred tenth. Mundy Presbyterian Church, Swartz Creek, Michigan (the Reverend W. Winston Thomas, pastor).

Eightieth. The Ishpeming Presbyterian Church, Ishpeming, Michigan (the Reverend Elmer P. Gieser, pastor).

Fifty-fifth. The St. Regis Presbyterian Church, Paul Smiths, New York (the Reverend Jesse M. Corum, III, pastor).

DEDICATIONS:

First Presbyterian Church, Harrisburg, Illinois (the Reverend John P. Emig, pastor), for a new church.

Union Presbyterian Church, Lost Nation, Iowa (the Reverend K. Jack Duncan, pastor), for carillon chimes as a memorial to the late Emmat Yost; an awning as a memorial to Mr. and Mrs. Milton Edleman, Sr.; a sanctuary light in memory of Mrs. Chester Wilson; and choir robes.

First Presbyterian Church, Lonaconing, Maryland (the Reverend Chalmers H. Goshorn, pastor), for a Christian education building.

The Forked River Presbyterian Church, Forked River, New Jersey (the Reverend Charles E. Rominger, pastor), for a baptismal font in memory of the late Mrs. Angie Anderson, who taught in the Sunday church school for fifty years.

First Presbyterian Church, Passaic, New Jersey (the Reverend George Harold Talbott, pastor), for a stained glass window in honor of parenthood.

First Presbyterian Church, Washingtonville, New York (the Reverend Alexander M. Conger, pastor), for a new parish house.

Presbyterian Hospital, Philadelphia, Pennsylvania, for the new Thoracic and Cardio-vascular Research Laboratories.

The Wallingford Presbyterian Church, Wallingford, Pennsylvania (the Reverend John B. Rowland, pastor), for a new Christian education building.

Trinity University, San Antonio, Texas, for the Susanna Wesley Hall of the E. B. and Myrtle McFarlin Dormitory.

Spring Hill Presbyterian Church, Hartman, Arkansas (the Reverend Coy C. Lee, pastor), for a pulpit Bible, new pulpit, and offering plates. Extensive improvements have recently been made in the church building.

NEW CHURCH ORGANIZED

The Palm Springs Presbyterian Church, North Hialeah, Florida.

CORNERSTONE LAYING

First Presbyterian Church, Royal Oak, Michigan (the Reverend R. G. Riemann, pastor), for a new sanctuary.

WORLD COUNCIL'S HANDYMAN

(Continued from page 17)

The church members present worked feverishly to straighten out the shambles as best they could. Not a thing was said, and services were held as if nothing had happened. After the service, elder Cyril Miller, the clerk of session, went in to see Bob Bilheimer in the study. Bob's only remark was, "You know, I've been wondering for a long time how to give away that large Bible."

For the first two-and-a-half years of Bob's service at Westminster, the Bilheimers did not have a car. Members of the congregation used to transport the Bilheimers to and from the church, and occasionally session and other group meetings were held at the Bilheimer home. It soon became evident that the Bilheimer landlord in Queens Village was not pleased with the Bilheimers' dark-skinned guests. In September of 1947, with their second son, Richard, just seven months old and little money in the bank, the Bilheimers had to buy a home in Lynbrook, Long Island, even though they had planned to continue renting.

Five years later, when the Bilheimers' third son, Roger, was on his way, Dorothy was stricken with polio. At first, there seemed to be no hope. While Dorothy was in the hospital one Sunday, Bob was given a message to announce that the congregation would be asked to stay over. Bob was not given the reason. After the service, Sunday school superintendent Mr. Irving Rivers held a short impromptu prayer service for Dorothy. Clerk of session Cyril Miller says, "There was not a dry eye in the church after the service was over. It was one of those things that happen once in a lifetime." Dorothy recovered with a weakened right leg, her only permanent reminder, and Roger was born without complications.

Bob says of the experience, "The church really showed us something then." For three months after Dorothy's return from the hospital following the attack, a group of members banded together anonymously to help the Bilheimers. Every Sunday when the congregation was filing out of the church, Mrs. Miller, wife of the clerk of session, used to press thirty extra dollars into Bob's hand. "If you know the bills one has with polio, you know what this meant," adds Bob.

During the Bilheimers' eight years at Westminster Church, Bob continued with his interchurch service. From 1944 to 1950 he continued with the Inter-seminary Movement. But in 1947 he received a telegram from Buck Hill Falls, Pennsylvania, which opened up still another and even more important field of work.

The telegram was from Dr. Henry P. Van Dusen, whom Bob had first met ten years earlier during a student conference at Northfield, Massachusetts, and Dr. Visser 't Hooft, then secretary of the provisional World Council organization. The two church leaders wanted Bob to work on a committee to organize the program for accredited visitors and alternates to the Amsterdam Assembly of the World Council in the summer of 1948. The assignment would mean a trip to Europe for the Bilheimers.

Bob and Dorothy were excited. Bob arranged for the Reverend Edward Carroll, former associate at Westminster and now minister of the Bronx's Epworth Methodist Church, to take over at Westminster, and off the Bilheimers went in May of 1948. Bob showed his capabilities before Amsterdam and became administrative secretary for the Assembly. In 1950 he was named program secretary in North America for the Council. In 1951 he also became executive secretary for the Evanston Assembly. And earlier this year he was named, as of September 1, to be an associate general secretary of the World Council with permanent headquarters in Geneva, Switzerland. Bob is the youngest churchman ever to be given such a vital job in the ecumenical movement, and the first American to hold such a post in Geneva.

The Bilheimers expect to leave for Geneva on September 16. He will preach his last sermon at Westminster at the end of this month. The Bilheimer home has been sold, and Dorothy, the children, and Pepper, the schnauzer, will stay with her parents on Long Island for most of the time until departure for Europe. The family will miss Westminster Church, baseball games (the Bilheimers are all rabid Yankee fans, much to the friendly disgust of many Westminsterites who are equally vociferous Dodger rooters), and fishing for lake trout; but the days of multiple jobs for pastor-planner Bilheimer are almost over.

In exactly three weeks, the world's greatest church meeting will begin. In the background (Bob is secretary, appropriately enough, of the committee on the racial subtheme at the Assembly, but will not appear on the official program) will be the Council's handyman, checking to see that everything works out according to plan. And it is also appropriate to note that one of the featured guests at the Assembly will be Miss Carol Brice, the gifted American contralto, who will be the soloist at the World Council concert given by the Chicago Symphony Orchestra. When Bob asked whether she would be a good person to ask, he was told by the conductor, "If you can get her, you'll be doing well." Carol Brice is a communicant member of Westminster Church.

BOOKS:

Another Wall Crumbles

UNLIKE Joshua, who saw the ancient walls of Jericho come "a-tumblin' down," moderns are more accustomed to see contemporary walls crumble away bit by bit. Particularly is this true of the barriers, social, psychological, and pseudo-legal, which men have built up to separate race from race.

In the case of segregation in the public schools, the method of Joshua has been singularly less effective than the quiet, persistent chinking away of dedicated men and women for a hundred years, mostly in courts of law. The most decisive breach in the barrier appears to have been effected on May 17 of this year when the United States Supreme Court handed down its unanimous decision rendering unconstitutional state laws which required dual, segregated public-school systems.

But the long chain of events leading up to this historic decision, the practical implications which it holds for the future of public education (not to mention its effect on social patterns and folkways)—all form a confusing configuration of forces which leave the average layman, both in the South and North, bewildered. Does the current decision hold forth the promise of a new era of "equality before the law" or a threat of strife and chaos, as some have predicted?

Answers to these questions and many others are suggested in a new book, *The Negro and the Schools*, by Harry S. Ashmore, (University of North Carolina Press; 1954; paper, \$1.50; cloth, \$2.75).

The Negro and the Schools distills the voluminous research of forty-five scholars into the fields of population growth and movement, legal case histories, and the experience of the schools—public and private—including comparative costs of maintaining a dual system of education in the seventeen states which, up till now, required segregation by law.

The book is divided into two parts, the first of which consists of 136 pages of narrative on "Bi-Racial Education in the United States"; and the second, of some seventy pages of graphs, tables, and "Figures [Which] Tell the Story" as dramatically as the narrative text. Financed by the Ford Foundation Fund for the Advancement of Education, the study is almost unique in that, under the expert hand of the editor of *The Arkansas Gazette*, it achieves simultaneously technical excellence for the specialist and readability for the layman.

Notable about the book is its com-

plete objectivity and the absence of passion from its pages. Only in his introduction does the author even gesture in the direction of "convictions," and here his gesture is based primarily on an intellectual conclusion derived from his "experience as a journalist in a company of scholars." This experience "strengthened my conviction that no problems are beyond resolution by reasonable men [a pardonable departure from theological doctrine]—not even the thorny ones that lie in the uncertain area between the polar attitudes of *The American white, who does not yet accept the Negro as his equal, and the American Negro, who is no longer satisfied with anything less*" (p. xv). The passages in italics, which are supplied by the reviewer, suggest the old problem of the immovable object and the irresistible force.

So far as the effort to break down the wall of segregation in the schools is concerned, the "irresistible force" was set in motion in the Yankee city of Boston more than a hundred years ago. There, in 1849, the militant abolitionist Charles Sumner represented a free Negro girl who had been denied admission to a white school because of a local segregation ordinance. Sumner lost his case, but from it originated the two basic legal arguments against segregation: first, that segregation of children in the schools tended to deepen and perpetuate the odious distinction of caste and deep-rooted prejudice in public opinion; second, that inequality of the separate schools in Boston denied the Massachusetts bill of rights, which proclaimed all citizens to be born equal. These two arguments were to be repeated many times in U.S. courts during the next hundred years.

Even though the legal doctrine enunciated in the Sumner case by Chief Justice Shaw of the Massachusetts Supreme Court was set aside in 1855 in that state by legislative act, it became the legal precedent for subsequent decisions.

The first of these subsequent decisions to reach the U.S. Supreme Court was the classic *Plessy vs. Ferguson* case, in 1896. This case did not involve the school at all. *Plessy*, a man of one-eighth Negro descent, asked the Court to set aside a Louisiana statute which required separation of the races on trains, as violating his rights under the Thirteenth and Fourteenth Amendments. The Supreme Court refused, citing Shaw's decision in the area of education as its precedent. Thus the doctrine of "sep-

arate but equal" educational facilities was raised to the level of federal law by virtue of a *dictum*, or side remark of the Court.

Though in practice the South has, largely, by its own admission, emphasized the "separate" and, until recently, ignored the "equal," it has never in theory denied the basic right of Negroes to equal education. Not until June 5, 1950, was the doctrine of "separate but equal" successfully challenged, and even then only indirectly. In the case of *Herman Sweatt*, the Supreme Court ruled that he, a Negro, must be admitted to the University of Texas Law School because no Negro school could supply "those qualities which are incapable of objective measurement . . . reputation of faculty, experience of the administration, position and influence of alumni, standing in the community, traditions and prestige."

This decision was applicable only at the graduate school level. However, it had the effect of opening up other state universities closed to Negroes in the South. Previously the University of Arkansas, seeing the course of litigation, voluntarily ruled that qualified Negroes would be admitted to *courses* not offered by the state-supported Negro college.

Practically speaking, the *Plessy* doctrine had been found inapplicable at the graduate and professional school level. But it still reigned at the primary, secondary, and undergraduate level until the 1954 decision of the Supreme Court struck it down there too.

The wisdom of the Court in not prescribing when or how its ruling is to be carried out holds forth great hope, although it is recognized that problems exist in the lower grades which dwarf those which were encountered and overcome without a single serious incident at the graduate level.

The Ashmore study, written before the latest Court decision, has rendered an invaluable service in documenting the relative ease with which integration has already been carried out in both the South and the non-South. Time after time the public reaction, against which educators had steeled themselves, did not materialize in any force. Increasing numbers of white Americans now see that racial equality is necessary in practice as well as in theory for a nation which calls itself a democracy. The "immovable object" has begun to give way. The future appears hopeful and Ashmore's conviction, stated in his introduction, seems justified, so long as men exercise intelligence, patience, and determination.

A revised edition of *The Negro and the Schools*, containing the Supreme Court decision, was issued in the middle of June.

—BENJAMIN SISSEL

THE "LOOKING-UP-THE-ROAD" MAN

(Continued from page 13)

spot the varieties of azalea bushes Father had collected.

"And yet how well I remember one day when Father was sitting on our front porch having a committee meeting. A group of us were playing a game of soccer on the front lawn. In the heat and excitement of the game, as I tried to dodge a flowering almond near the edge of the lawn, I crashed into it and broke a number of branches. I felt pretty bad. I looked toward the porch as I climbed out of the bush, just in time to hear a missionary say, 'Dr. Moffett, aren't you going to scold your son for breaking the bush?' Father said, 'My friend, I am more interested in raising boys than in raising bushes, and in time I will know the right places for the bushes so I can have both.'"

Each of the Moffett boys recalls family worship. Tom remembers a chapter of the Bible and prayer after breakfast every morning, although at the time he wasn't overly enthusiastic about it. But he did look forward with eager anticipation to the half-hour between supper and bedtime, when his father would take him on his lap and tell him Uncle Remus stories.

"Family prayers and Bible study were deeply ingrained into us," Howard recalls. "I'll never forget overhearing Father and Mother on their knees one night praying for us children . . . that we might be wholly committed unto Him, and that he would guide us into channels of service for him. But it wasn't the words so much as the earnestness and conviction in Father's voice which made such a lasting impression on me. They were firm believers in strict Lord's Day observance, too, and the day was definitely set apart as different from others, with special reading, Bible games, and the like. Father was also very meticulous and careful about business and financial matters, and generous in his contributions to church and missionary activity. From an early age, he made each of us keep our own accounts, setting aside a definite portion for Christian giving, and another portion for savings. The year before we left home for college, as a kind of supervised practice, we paid for all of our expenses, including board and room."

An unusual feature in the Moffett family life was their summer vacation on a houseboat on the Taedong River, which flows through Pyongyang. The houseboat was simply two rooms built on a flat river boat, with a thatch roof. Dr. and Mrs. Moffett used the one bed in a curtained-off section; the children all slept on straw mats on the floor which

were piled up to make a couch in the daytime. Howard tells about it: "Father preferred this to the regular summer resort at Sorai Beach, because it gave him more of a rest, and the course of the river flowed through his evangelistic territory, so it gave him an opportunity to check on some of the country work and churches without making special trips. As children we thoroughly enjoyed living right on the water, moving from sandbank to sandbank, getting a thrill out of swimming, small-boating, and shooting the rapids, almost endlessly exploring caves, and climbing nearby mountains.

"When Tom was a baby, Father had a special stick which represented him. At any time of the day or night he would throw it off the boat shouting, 'Tom overboard.' At that signal, regardless of what any of us was doing, we were all required to dive overboard to rescue the stick. This was for practice in case Tom actually did fall overboard.

"Every day we had to learn one new 'verse' of the Shorter Catechism which Father carefully checked us on, and every night after getting to bed under the mosquito nets, we sang songs and hymns, usually ending up with 'Shall We Gather at the River.' Father also made up a number of songs which we thoroughly enjoyed. His own staunch favorite was 'Blessed Assurance.' Every afternoon we usually had a session of family Rook, and then Father would retire for his vacation indulgence of detective story reading before swimming time."

Howard returned to the beaches of his childhood summers with the Fifth Air Force in 1950 and found them much as he remembered, even to a little inlet which had warm water on cold days. From a letter to his wife Delle: "The makeshift road ran right across the beach (lovely sand) to the temporary bridge which I ran across without any difficulty whatsoever. Not having a vehicle was really a help, and on getting across to the north end of the city (which has spread up that way a great deal), I just kept on running into town; asked the first person I met if he were a Christian. He replied in the affirmative and then asked me in return if I knew Ma-moksa, which of course is Father. Gave me quite a thrill, and it literally bowled him over to find out who I was. He insisted on running along with me then, and telling everyone we met on the way about it. Soon I had about fifteen Christians following along, excitedly talking. Quite an entry into this city which means so much to me."

Ma-moksa, (pastor Moffett) "the looking-up-the-road man," was well named, and he lived to see the young Korean Church become one of the fastest-growing, most self-reliant churches in the world. During his forty-seven years in Korea, Dr. Moffett saw the Sino-Japanese War—"the end of the middle ages," he called it—the Russo-Japanese War—"the end of white domination"—the even more perilous days of the Korean independence effort. Jim remembers climbing the large oak tree in the Moffett yard up to the magpie's nest to see the Korean flag flying from the college flagpole across the valley—until his father removed it to avoid trouble. But Dr. Moffett saved the flag, hoping the time to fly it would some day come. And Jim, with the same hope, has treasured the flag to this day.

When Samuel Moffett arrived in Korea in the closing years of the past century, it was a land of great scenic grandeur, with blue mountains, wide streams, and sweep of view. Pine and poplar, oak, chestnut and willow, plum, pear, and persimmon as well as bamboo grew in abundance. It was easy to give credence to the legend that when God created the earth he spent five days on Korea and only one on the rest of the world.

Now Korea is devastated. But the growth of the Korean Church—estimate is that it has doubled in membership since 1950—proves it to be built on solid rock. It has shown itself victorious over death, triumphant over its wounds. The Christian stewardship exhibited there is known throughout the world. Evangelism is being carried out as directly as in the first century, by house-to-house calling.

Recently four thousand became Christians in one day. Although three hundred pastors were murdered or "marched north" never to return, twice that many young men are studying for the ministry.

The part played by Dr. Samuel Austin Moffett in the founding of the Church in northern Korea is one of the romances of modern missions. "The loneliness, the patient waiting, the apparent reverses, the renewed evidences of hope, were rewarded as on few mission fields that the world has even seen."

In April young Sam Moffett met Dr. You Chan Yang, Korean ambassador to the United States, asked him if he knew his father. The reply was immediate, "Why everybody knows Ma-moksa."

THE LOOKING-UP-THE-ROAD MAN has been written largely from correspondence with James, Charles, Samuel, Howard, and Thomas Moffett. Dr. Samuel Hugh Moffett is now engaged in writing a biography of his father which will be published by Friendship Press in 1955 or 1956.

WE'VE BEEN ASKED

Question: What is the meaning of the following Hebrew terms which have been taken directly over into the English versions of the Bible: (a) Amen? (b) Hallelujah? (c) Messiah? (d) Sabbath?

Answer: (a) The word *Amen* is derived from a root meaning to be strong, sure, trustworthy, reliable. In the Old Testament it is a solemn expression used to confirm oaths or to affirm the truth of what has just been said. It may be translated, "It is true," or as an exclamation, "Truly, surely!" Thus, in the dramatic ceremony described in Deuteronomy 27:21-26, with the tribes gathered on Mounts Gerizim and Ebal, the Levites pronounce a series of curses on those who violate the fundamental laws of God. After each curse the people respond, "Amen." In this manner they affirm the truth of the statement and accept for themselves the consequences of the curse. Elsewhere in the Bible, especially in the New Testament, it is used as a solemn affirmation of the statement which follows. So we have the formula, "Amen, Amen I say unto you," used often by Jesus. At the end of prayers and hymns, *Amen* signifies the solemn assent of the hearer to what has been said.

(b) *Hallelujah* means "praise the Lord." It occurs as an opening or closing expression in a number of Psalms (e.g., 111, 112, 146-150) and consists of two Hebrew words. The first—*hallelu*—is an imperative form of the verb "to praise"; while the second—*yah*—is an abbreviated form of the personal name of God, the full form of which was pronounced *Yahweh*. (This name is commonly rendered *Jehovah* in English, although the King James and Revised Standard Versions substitute the title *Lord*, when it occurs in the Old Testament.) This impressive summons to worship probably was uttered by the priest at the beginning of the service. The choirs of Levites and the congregation would then join in singing a psalm or hymn of praise.

(c) *Messiah* has come into the English language from Hebrew by way of Greek and Latin (*Messias*). The original Hebrew word is *mashiach*; it is equivalent to the word *Christ*, which is derived from the Greek *Christos* (Latin *Christus*) — "anointed one." Cf. John 1:41: "We have found the Messiah" (which means Christ). All have the same meaning: "Anointed One." The term is applied regularly to kings and priests and occasionally prophets in the Old Testament, since they were anointed in a solemn ceremony on taking office. Thus, David and his descendants

on the throne of Judah, Aaron and his sons as priests, Elisha the prophet, and even Cyrus the Persian king are "anointed" ones. In New Testament times the focus of the term has narrowed, and *Messiah* has become the title of the expected heir of David, the coming deliverer of Israel (Luke 1:32-33). Peter's historic declaration of faith is the affirmation that Jesus is the Christ, i.e., the awaited Messiah (Mark 8:29).

(d) *Sabbath* is the English equivalent of the Hebrew word *Shabbat*. It is derived from a root which means to be still, to cease from activity, to be at rest. The Sabbath day, therefore, is particularly the day of rest. The Fourth Commandment specifies the seventh day as the Sabbath—i.e., Saturday. This is uniformly the case throughout the Bible. In the New Testament, following the Resurrection of our Lord, the first day of the week (i.e., Sunday) is designated the Lord's Day—but it is not related to the Sabbath. *Sabbath* is also used for special occasions like the Day of Atonement (Leviticus 16:31). On the analogy of the seventh day, the seventh year is treated as a Sabbath and the whole land is allowed to lie fallow (Leviticus 25:4). At the end of seven sevens of years (i.e., the fiftieth year), a special Sabbath is celebrated called the Jubilee. On this occasion all real property (outside the walled cities) is returned to its original owners (Leviticus 25:8ff). Incidentally, the word *Jubilee* is a Hebrew term designating the ram's horn which is blown on that occasion (Leviticus 25:9).

Question: What was Esau's birthright and why was Jacob eager to secure it? (See Genesis 25:29-34.)

Answer: According to the legal practice of the ancient Near East, the inheritance of the first-born son was considerably larger than that of the other sons. When the father's estate was apportioned, the eldest chose one share for himself. This was his birthright. The remainder of the estate was then divided equally by lot among all the sons (including the first-born). Thus he received a double portion. Furthermore, in Israel, the right of the first-born was protected by law even when the father preferred another son. (See Deuteronomy, 21:15-17). In our story, Esau's birthright amounted to the first choice of one third of his father's property. Then as a brother he shared equally with Jacob in the rest of the estate. This brought his portion to two thirds, while Jacob's was one third. Trading the birth-

right would have reversed the positions and made Jacob heir to two thirds. We can see why Jacob, the schemer, was anxious to conclude a deal which would pay off handsomely in years to come. On the other hand, Esau, whose character was quite different, would have been willing under duress to trade a future and possibly speculative claim for a dish of food immediately.

—DAVID N. FREEDMAN
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IN MEMORIAM

(Continued from page 3)

man who could see. Dr. Stone could see. Getting away from his work on extended vacations in the Rockies helped him maintain this quality. He saw the location of Fourth Church, and this helped create the new Michigan Avenue. He saw the new buildings at McCormick. He saw a simplified church structure. He saw where city congregations were failing through lack of vision, plan, staff, and support. He saw what was central and unique in Christ and the Christian gospel. He saw the need for beauty and lovely music in worship.

He avoided, however, every pitfall of the visionary. He took his visions and shared them with men competent in their fields. He gathered around him a company of earnest, effective associates and with them shared the load. The things which he saw became real. His dreams became incarnate and often others took heart and reproduced them.

He was not a theologian in a strict sense of the word, but an evangelical preacher and a pastor concerned to win people to Christ and the Church.

His deepest concern for the Church and the Seminary was that their evangelical witness to Christ would continue and grow. The Incarnation was probably the most central fact of Christ in his thinking and preaching. He sought to relate Christ to life and life to Christ.

His plan for a church concerned about winning the community to Christ and the Christian fellowship is probably his greatest contribution. The plan which he developed in Fourth Church became the basis of the New Life Movement, which has so blessed our Church-at-large. He possessed a remarkable physique, loved to sing hymns, was an expert fisherman with a fly. He answered his mail the day he received it. He insisted on reverence in the house of God and would have no talking in church before worship. He was one of a remarkable company. We shall not soon see his like again.

—HARRISON RAY ANDERSON
Minister, Fourth Presbyterian Church
Chicago, Illinois

SEEN AND HEARD

For a More Candid Camera

How to Lie with Statistics is a highly entertaining and practical book by Darrell Huff. Its guidance lies not so much in improving the reader's chicanery (there's enough of that around already) but in making him more wary in detecting statistical skulduggery.

Reading this tome set your reviewer to thinking. Why not prepare a new title with a still more specific function? We might name it *Church Statistics—More Zeal than Real*. This one shouldn't be hard. All of the research could be done by reviewing religious films.

For instance there's the one that flickered across our screen some time ago. It made the claim that one evangelistic effort had reached no less than eleven million American Negroes. Now just who had counted them? And how

phrase that has come to mean real dirty stuff. Some of the townspeople protested: the theater ought to be closed; the film should be banned, the manager fined. Sure enough this foreign film did portray conditions of vice. But it was not salacious; it was actually an adult theme. In it a minor character was a woman of the streets who was seeking to change her occupation to that of a stenographer. The story line grimly depicted the greedy struggles of a needy people in a shrinking economy. Their emotions and tawdry lives were portrayed with greater realism than our Breen Office usually approves. This is not to overlook the fact that indecent movies are produced, that immoral material does reach our screens, and that pornographic advertising is used to sell



were they reached? Since this total appears nowhere on an official church roll, it does look as if the figure was rounded out to an unrealistic statistic.

Then came another religious film that sought to raise funds for a good cause. To prove a point, this one demonstrated the needs of our sinful country and cited several contributing factors. It viewed with alarm the appalling divorce rate, which everyone knows is dangerously high. But some scriptwriter in this case had evidently decided to make it colossal by boosting it to a statistic that had never been reached even in our worst divorce year of 1946. These religious film producers are not to be thought dishonest; but their enthusiasm does sometimes get in the way of their objectivity, making them less careful than they ought to be about checking facts.

Less easily detailed, but just as debatable, are the church films that depict a horrid mess (that's honest enough) but then go on to offer a pat solution and a quickly contrived conversion in the last few feet of celluloid. If all things worked together for good as easily as these scenes, we would be better off living at the movies. And our theology could be based on doctrines as simple as the advice of Mr. Anthony.

In one town the neighborhood theater recently exhibited an Italian film entitled *Rome Eleven o'Clock*. It was advertised as "adult entertainment," a

innocuous as well as evil films.

Still and all, the problem of what makes a movie moral is left unsolved. Which is the immoral film: one produced in the interests of religion yet twisting a few doctrines or facts for effect? Or one that tells an honest though evil story to the theater patrons, showing a segment of life that is ignoble and brutal? Just how do *you* answer it?

Pet Peeve: The way that many TV dramas portray a clergyman betrays the poverty of the scriptwriters' church contacts. Evidently they have never got any nearer to the real thing than watching other TV shows characterize the pastor. And that is a long way off indeed.

Life with Father, presented serially last January, depicted the minister as a fat, fatuous being to whom Father was altogether just in saying, "I would be grateful if you would express yourself in plain English." *Ethel and Albert* have got themselves involved at least once with a silly pastor who is played as an unctuous buffoon, habitually smirking.

We do not ask that the clergyman always be shown in a favorable light, but that he be honestly portrayed as a real man. It all makes the viewer yearn for the honest craftsmanship of that scriptwriter who turned out the fallible but still convincing character of the Reverend James Morell in *Candida*. Shaw, thou shouldst be living at this hour.

—J. C. WYNN

Family Man

By Oren Arnold

If you neighbors miss my smiling countenance in church this month, do not conclude that I have backslidden. How do you know I'm not attending regularly in that seashore town? Look to the beam in your own eye.

* * *

The trouble with our Presbyterian church in this resort town (Laguna Beach, California) is that the pastor and the congregation both are bigger than the building. The man has a lot to say, and too few of us can get close enough to hear him say it. Church buildings, like schools, all over America are ten years behind population growth.

* * *

But there is no local ordinance that says I can't take my Bible down to the sand for quiet reading and meditation. Chances are the pastor himself will happen along. Might be able to nag him into a very stimulating argument, while my thirteen-year-old swims out yonder to the anchored raft.

* * *

Sometimes it's as hard to get a church under control on Sabbath morn as it is a family. Consider the First Presbyterian of Norwalk, Ohio. One day there the jittery elders and deacons held up services for thirty minutes, waiting for the guest minister. When they finally started the processional without him—there he was on the rostrum, where he had been waiting patiently thirty minutes for them.

* * *

Some wag here in Laguna, where my family is on vacation, tells me that some of the natives here never bother to go to church. Says he, "We just don't believe there could be any better living conditions Up There." The local chamber of commerce pays him, no doubt.

* * *

By contrast, the truthful chamber of commerce in my hometown of Phoenix, Arizona, says that we don't go to church either because, "It gets so hot here our people have no fear of Hades."

* * *

Reputedly, one of our Phoenix citizens passed on and went to his just re-

ward. When Old Nick was showing him around Hades, the man complained about the heat. "But it's a dry, harmless kind of heat," the devil informed him.

"Phooey!" exclaimed the newcomer. "I've heard that old guff before. It's a falsehood."

"Certainly," agreed the devil affably. "You told it. That's why you are here."

* * *

But it's no malarkey that just one redwood tree in California yielded 78,000 feet of lumber, enough to build a church seating 300, plus a parlor and pastor's study.

* * *

I have prayed under one living tree over here so big that its thickness—not its circumference—is equal to the width of a tennis court. It was a strong sapling when Moses received the Ten Commandments.

* * *

You can't expose your children to the wonders of nature without impressing them simultaneously with the magnificence of the Almighty. It is far better to behold them with a little child's hand in your own.

* * *

God has favored America beyond all "reason," just as grace itself is beyond all "reason." The scenic beauty of California is proof enough, if any be needed. You owe it to your family to make at least one pilgrimage here.

* * *

True, a lot of off-shade "isms" thrive in California. I heard one tourist lady reprimand a group of excitable outdoor orators. "Stop yapping so much about Right and Left," she ordered them. "The important thing is to remember there's an Above and Below."

* * *

Even if you are not with us at the seashore this month, let nothing you dismay. It's even cheaper to sprawl in a hammock under the honeysuckle at home, shift your mind into neutral, and avoid all traffic. Then you won't have to rest up after a hard trip homeward, as I will.

* * *

Remember, too, that August is an excellent month for thinking. But first impress your wife that no man can think efficiently if overburdened with yard work. A glass of iced tea, a bowl of homemade ice cream (which she and the children have frozen) are ideal helps to thinking. They help you think about going fishing.

* * *

Only one adequate substitute for homemade ice cream has ever been found for those delightful, friendly church suppers in summer—ice cold watermelon.

THAT SPLENDID TRUST

(Continued from page 9)

tians on its rolls who are now supporting the causes of Christ to which the Presbyterian Church is committed. To neglect a Presbyterian program because it is Presbyterian is just so much ecumenical eyewash.

V

On the role of the pastor, the dictionary is relevant. A *pastor* is "a shepherd; one who has care of the flocks and the herds. *Now rare.*" A supplementary definition of *to pastor* is: "to tend (beasts) as a shepherd. *Now obsolete.*" Now pastors who really tend to the spiritual care of their flock may indeed be rare, but those who tend their flock as *beasts* and not as men may not be altogether obsolete.

A concerned if not too well-informed Presbyterian wrote to the letters' column of PRESBYTERIAN LIFE several years ago:



"Black Sheep certainly has a point. But let him remove the chip from his shoulder as well as the wool from his eyes."

"Our pastor thinks he is our shepherd, and we are his sheep. . . . I think our church could get a lot further by eliminating the practice of calling people sheep. A sheep is a dumb animal who is all the time making bleating noises and being fleeced every so often. . . . I'd like to be treated like a human being in my church, with maybe some ability to be a leader. Then when these young shepherds go some place else to a flock that pays more money, I could get up on my feet and help out by saying something more than 'baah.'" The letter was signed *Black Sheep, Urban.*

Came a reply from one who signed his letter *Episcopos, Rural*: "Perhaps the wool hangs too low, or maybe there was just not a dictionary close at hand, but if *Black Sheep* . . . will only look he will find that *pastor* means shepherd. . . ."

"*Black Sheep* has a point in requesting that the practice of calling the congregation 'sheep' be eliminated. All too often, though, the name is not undeserved. Too many congregations are

very much like lost sheep, when they are without a shepherd. Church life comes to a dead standstill, and when an angel finally arrives on the scene, it is many months before motion is more than illusory and the sheep have gained enough strength from being fed to get to work.

"Let *Black Sheep* remove the chip from his shoulder as well as the wool from his eyes, and he will undoubtedly become one worthy of the name of elder. The Church needs many black sheep who will become leaders. The angels often get lonesome with only *baahs* to echo their *alleluias.*"

With respect to the sheep as people who might lead, if ministers regard laymen as a manpower commission, they will find that they do have power. Give them a task that is tough, like working with juvenile delinquents, and they'll spend less time worrying about how tough it is for the "Pirates." Set them a goal like a hundred new members for Christ, and they'll spend fewer Sundays on the links, trying to break a hundred. Give them a challenge demanding skill and hard work; and they will not neglect their inner vision for television.

And with respect to shepherds and their flocks, consider the parable of the man with one hundred sheep when one of them has gone astray: ". . . does he not leave the ninety-nine on the hills and go in search of the one who went astray? And if he finds it, truly, . . . he rejoices over it more than over the ninety-nine that never went astray."

While it is true that every churchman approves of that parable, he invariably thinks of himself as one of the ninety-nine safe within the fold, and fails to identify himself with sheep number 100 who has gone astray or who may be in the act of starting to stray.

And that poses the question: When is a lost sheep lost? When does he need the shepherd's care? When he is obviously in the wilderness, to be sure; also, perhaps, when he reveals the first sign of a limp and falls behind, or takes his first faltering steps toward the cliff. Preoccupied, however, as we are with clinical and psychiatric counseling, are pastors apt to give their attention only to the alcoholic, and not to the man on his way to becoming an alcoholic? It is clear to all that a pastor must give priority to a couple whose marriage has foundered. But what about the mild request for a visit that came from the husband or the wife several months before, a visit postponed and finally forgotten because the note by the telephone table was not written in red ink, signifying internal bleeding and a desperate cry for aid—and aid now?

VI

There may be a more palatable word for it, but a pastor is expected to be and

THAT SPLENDID TRUST

should be a *promoter*. Let's not blink at the term. To promote, in this case the work of the Church, is by definition to "contribute to the growth, enlargement and prosperity of, to forward, further, encourage, advance, and to help, exalt, and dignify" the Church. No one need be apologetic about that. No one need hesitate to talk about stewardship, about the difference between tithing and tipping. There is no divine distinction that classifies the raising of funds as *sacred* and the saving of souls as *top sacred*. For the raising of funds, whether to reshingle the roof of the local sanctuary or to restore a roof to a bombed-out church in devastated Korea is building the Lord's Temple so that the Word may be heard and believed by men, who thus, in Christ, become new creatures.

Promotion is necessary, not only for money, but also for evangelism, that *sine qua non* of a church's life and purpose.

Dr. George Sweazey, our former director of the *New Life Movement*, made that clear: "We do well to worry when a spiritual purpose becomes organized and enters the realm of committee meetings, methods, and promotional procedures, for that is the point at which the vision is so readily lost in the mechanics. But that is also the point at which the purpose is tested. If it is genuine, it will dominate the necessary mechanics. If it is superficial, the mechanics will dominate it."

"We are tempted to long for the simplicity of the Early Church. But the Apostle Paul undertook his itineration as a project, implemented by a home-base committee, after some debate over organizational procedure. A junior member of his secretarial council documented his findings in a detailed report, and the Apostle budgeted his time for the production of promotional literature. This included interstaff memoranda to his field associates, challenging them to activate their objectives and advising them to visualize their processes programmatically. And the result was (in spite of this awful vocabulary) that he was equipped to do a job, not only in the spiritual life of the individual, but in group relationships."

VII

Now as to preaching, "preach the Word, be urgent in season and out of season, convince, rebuke, and exhort . . . do the work of an evangelist, fulfill your ministry."

To rebuke is not calculated to win favor, but it is necessary at times to dethrone the half-gods of idolatry: the worship of Mars and of money, of the State, of treasures laid up upon the earth,

Prayer

Infinite God and loving Father:
We give thanks to Thee for these,
Thy servants, brethren beloved by
Thee, chosen by Thee, sanctified
by Thy Spirit. Thou hast called
them through Thy Gospel, so they
may win men to Thee, through
Jesus Christ. Keep them firm, fear-
less and compassionate, guardians
of that Splendid Trust, Thy truth,
through Thy Spirit dwelling in
them. Amen.

of Eros instead of Agape, of anything or anyone esteemed more than the Sovereign, infinite God of men and nations. There is the time to say with Nathan: "Thou art the man."

One could dwell at length on what kind of a sermon people want and on what kinds of subjects, I do not believe, some contemporary preaching to the contrary, that people want sermons in which the Scripture is but the afterthought or the required minimum dosage made palatable by the coating of sugary platitudes from popular articles on how to be popular. Ministers must not yield to the tempter and sell their heritage for a mess of pabulum.

In fearless devotion to truth instead of to any fragment of the truth, and after searching of the Scriptures and seeking the will of the heavenly Father, they must speak at times without regard to majority opinion and preach at all times not by Gallup poll but by God.

To be sure, there are times when, uncertain, one may say with Paul: ". . . I have no command of the Lord, but I give my opinion. . . ." But there are times, too, when with the prophets, a preacher must proclaim: "Thus saith the Lord." Particularly is this true when speaking from the undiluted Gospel, he can like John declare with assurance: "And we know that the Son of God has come and has given us understanding, to know Him who is true; and we are in Him who is true, in his Son Jesus Christ. This is the true God and the eternal Life."

John Ellis Large, in his recent devotional book, suggests that if "the pricelessly precious essence of the whole Bible were to be squeezed into the carefully counted confines of a fifty-word night letter," the Good News for which many men wait in vain or seldom hear might read as follows:

"God so loved the world he gave his Son, that whosoever believeth in Him should not perish but have everlasting life. . . . I know my redeemer liveth; though this body be destroyed, yet shall I see God! . . . Meanwhile whatsoever things are true, lovely, and of good report, think on these things. . . !"

The Good News must not be relegated to occasional or perfunctory tell-

ing. As all ministers are men, and as all men make mistakes, they will stumble, make errors of omission and commission, and offend from time to time the members of the fold.

I once asked an elder how he liked the new minister of his church. He replied: "His voice is not resonant, he is short and fat and fiddles with his glasses, and he has terrible timing when telling jokes, and I don't know how the others like him. But when he preaches, I feel as though God were using him to give me my marching orders for the week, beginning now."

Dr. W. M. MacGregor, when asked his opinion of the church service conducted by a young British preacher, remarked that the service was full of faults, then added, "But they are all curable. I would be quite willing to worship with him stately. He was preaching Jesus Christ." That was the test. If it were met, one could bear in a beginner much that was awkward and unpolished.

It was this same Dr. MacGregor of whom Dr. A. J. Gossip wrote: "This man was a preacher because he had heard incredibly good news which he could not keep to himself, but had to speak; because he knew Christ intimately, and exulted in this Friend of his of whom he was immeasurably proud. Not seldom during a sermon his face would break into a smile. Sometimes, I think, it was the artist's joy in the right phrase or the perfect quotation. But oftener it was sheer pride in the Gospel that he was preaching, and in the Christ he was proclaiming, and in the wonderful God whom he was seeking to reveal. It was indeed an irresistible Christ he preached, who stormed the heart, whether one would or no. And, as one listened, how could one keep from wondering adoration of a God shown to be so adorable?"

VIII

A minister, then, must be urgent in season and out of season, unflinching in patience, and in teaching, knowing that he can do little save through the Spirit that dwelleth in him. But through the Spirit he can be more than one dares to ask or imagine; he can go forth and be the miracle man the world awaits. The model is none other than Jesus Christ. He announced his design as he began his ministry at Nazareth, when he opened the book of the prophet and found where it was written:

*The Spirit of the Lord is upon me,
Because he has anointed me
To preach good news to the poor.
He hath sent me to proclaim release
to the captives,
And recovering of sight to the blind,
To set at liberty those who are op-
pressed,
To proclaim the acceptable year of
the Lord.*

TWELVE AND OVER

By PEARL BROWN BRANDS

IT WAS Saturday afternoon and Paul was getting ready to go to a movie—his first since his twelfth birthday. And he was hurrying so as to be ready when Joe and Hank stopped by for him.

The doorbell rang. "Let them in, will you?" Paul called to his younger brother, Harold. "I'll be ready as soon as I get my shoes on."

Harold brought Joe and Hank into Paul's room, and Hank spotted the new globe on Paul's desk.

"Say, is that the globe you got for your birthday?"

"Yeah."

"Hey, Paul," Harold said, "what are you going to do about the movies now?"

"What do you mean?"

"You have to pay more now."

"I never thought of that."

Joe broke in. "Hank and I are twelve, and it doesn't bother us."

"Sure," Hank agreed. "Who's going to know you're twelve?"

"Paul knows," Harold said.

Paul had a thoughtful look as he put on his jacket. He wasn't any bigger since he was twelve. He didn't look any older. Come to think of it, he didn't feel any older either.

"I can't see as many movies if I have to pay fifty cents," he said.

"Sure," Joe said. "The theater wouldn't make any more money. You'd go only half as often."

Paul didn't have much to say as they all walked along toward the theater. The last time he went to a movie, there wasn't any question as to what ticket he'd buy.

Paul fingered the money in his pocket. He was thinking how he had earned his quarters and half-dollars from mowing lawns and raking leaves and shoveling snow.

"Still worrying about being an adult?" Hank asked.

Paul nodded.

"Forget it. We'll buy a quarter ticket for you."

"No, I'll buy my own. It just doesn't seem right to pay twice as much." In every other way, he thought, it was fine to be twelve. He could go to church camp now. He could get a job carrying papers. Why did Harold have to bring it up about movies?

At the theater, Paul noticed the sign—CHILDREN TWELVE AND OVER AND ADULTS—50c. He thought the sign stuck out like a sore thumb. And, as he fingered the money in his pocket, he wondered whether to give the quarter or the half-dollar to the lady at the ticket booth.

The lady in the ticket booth smiled at Paul as he stepped up to buy his ticket. It was the same lady who had sold a ticket to him other Saturday afternoons.

The quarter or the half-dollar—which should he give?

"She doesn't know I'm over twelve," Paul said to himself. "But like Harold said, I know."

"One adult ticket, please," Paul said, pushing a half-dollar under the window.

The ticket lady looked at him. "For you? Are you twelve now?"

"Afraid I am."

The lady in the ticket booth smiled a most special kind of smile at Paul. There was something warm about it that went right through a person, Paul thought.

"It's really nice," the lady said, "whenever a boy tells us he's over twelve, and we don't have to ask him."

Paul smiled back at the lady.

Now Paul knew that it really did make a difference to them what he did. The lady in the ticket booth was glad that he had told her that he was over twelve.

Now he could square his shoulders and walk straight into the theater—instead of trying to make himself look smaller. He didn't look any bigger or older than he did before his birthday. But, all of a sudden, now he felt older.



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